# RELIGION AND CHARACTER
IN
# CHRISTIAN MIDDLE SCHOOLS

CHESTER S. MIAO
AND
FRANK W. PRICE

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# GEORGE BUCHANAN REDWOOD MEMORIAL

# RELIGION AND CHARACTER
## IN
# CHRISTIAN MIDDLE SCHOOLS

A Study of Religious Education in Christian Private Middle Schools of China

BY
CHESTER S. MIAO
AND
FRANK W. PRICE

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION
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# FOREWORD

Recent changes have been no less frequent and confusing in the realm of educational policy than in other aspects of Chinese life. It is common knowledge that these changes are deeply affecting the work of Christian schools. But even such educators as are actually absorbed in navigating the swirling waters have not found it always easy to discern the main channel which the changing river is now cutting for itself. Much more difficult has it been for those who are watching the great transformation from without to distinguish between eddies and currents and to chart the direction of the onward flow.

The authors of the present volume have enjoyed the advantages which come to surveyors. They have gone to many sources for facts and opinions. With their own eyes they have seen in widely separated parts of China the outworking of each new policy. Thus have they had opportunity to compare varying effects and to form balanced judgments regarding different trends.

Friends of Christian education in China will be grateful to Dr. Miao and Mr. Price for classifying and putting into convenient form much information regarding what is happening, particularly in the field of secondary education, which will help in grasping the new issues which Christian missions and Chinese churches conjointly are facing.

This is a book of the hour. It needs to be read without delay. The problems it sets forth call for early, determined, and united thinking. Whatever solutions may result from such thinking require to be put into operation as promptly and effectively as conditions will permit, or the day of opportunity may pass.

Shanghai, Oct. 2, 1929. D. Willard Lyon

# INTRODUCTION

The Religious Education Council of the China Christian Educational Association at its meeting in May 1928, recommended that a careful study be made of conditions and methods of religious education in Christian middle schools. With the majority of middle schools recovering from the effects of political revolution and war and the period of reconstruction beginning, the time seemed opportune for a survey of the whole middle school religious situation.

Dr. C. S. Miao, secretary of the Religious Education Council since 1925, has gathered and made available to Christian teachers and religious educators much material bearing upon various aspects of religious education. During the school year 1928–9 Dr. Miao and Mr. Frank W. Price, associate secretary of the Religious Education Council for one year, visited middle schools in Manchuria, Hopei, Shansi, Shantung, Central China, East China, Fukien and Kwangtung. Many conferences were held with Christian teacher groups and with those responsible for religious education in the schools. Forums and small group meetings were arranged with students. From these conferences, as well as from personal interviews and direct observation supplemented by replies to questionnaires sent to a selected number of schools throughout China, much data upon middle school religious education, conditions and problems was collected. A digest of this material is presented in this volume. The whole-hearted coöperation of many Chinese and missionary teachers and of other friends during the visits of the secretaries and in the gathering of data is here gratefully recorded.

In the first two chapters an attempt is made to picture the general educational situation and background, and to describe the effect upon the middle school religious policy of various recent movements. Material from many sources is brought together in convenient and available form with the hope that it may help religious educators to see their task in the setting of recent changes and present tendencies. This section includes also a summary of various viewpoints on the aim of Christian schools and objectives of religious education.

Chapter III is a report on student thought and life in the middle schools based upon several recent studies of adolescent interest and needs, and upon observations of the secretaries of religious education.

Chapters IV to VI deal with specific problems in the organization, program and methods of religious education, the way these problems are being met, and the results which are now being achieved. A special chapter is given to important aspects of Christian character training.

Some new experiments in religious education which are pointing the way to advance, and the beginnings of some significant research are described in Chapter VII. This is followed by recommendations of the secretaries and Council based upon the whole study.

In the Appendix will be found the most recent statistics of Christian secondary education; an interesting statistical study of religious conditions and results of religious education in a selected number of schools; bibliographies for religious educators, curriculum religious courses and school libraries; pertinent source material and other reference data.

The book is being published in both English and Chinese for private circulation among Christian administrators and directors of religious education and others interested in the religious policy and program of the middle school. The writers hope that as a record of recent developments in religious education, as a report of concrete methods and results, as an interchange of experience in religious education, and as a limited research into certain important phases of middle school religious education, it will serve to throw light upon some of the new and perplexing problems and suggest broadening lines upon which the Christian schools may move forward in the realization of their Christian aim. Middle school religious education faces some baffling difficulties and is meeting with some serious discouragements. These are frankly recorded in the report. The survey of the whole Christian middle school field, however, and the attempt at appraisal of present methods and results gives the writers, at least, confidence and hope. Nowhere does vital religious education seem more essential or hold greater possibilities of fruitage in creative Christian character than in the Christian middle schools where youth of China in the impressionable and formative years of adolescence are being educated for China and for the Kingdom of God.

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CHAPTER I

# EDUCATIONAL SITUATION AND BACKGROUND

## I. Present Status of Secondary Education in China

The term "middle school" first came into use in 1898. Government secondary education began with a five year curriculum which was later divided into parallel courses, emphasizing either industrial or literary subjects. In 1911 general courses were put back into both types of schools. Girls' schools were first given a place in the scheme of secondary education in 1907. In 1911 government statistics showed a total of 438 middle schools with 38,881 pupils. During the early years of the Republic there was much reorganization of the prescribed curriculum, and the length of the middle school course was reduced to four years.

Control of middle schools by provincial governments, gradual elimination of the classical studies, and increase in schools for girls were outstanding features in the development of government secondary education in the second decade of the century. When Dr. Paul Monroe visited China in 1913, he concluded that the chief defect of the educational system lay in the middle school, due to the lack of clear aim, non-differentiation in the curriculum, too much stress upon book learning, lack of school discipline, and the inadequate number of public middle schools.[1]

The following figures[2] do not include Christian and unrecognized private schools:

| | *1912* | *1916* | *1922-3* |
|---|---|---|---|
| Number of Schools | 373 | 350 | 547 |
| Number of Students | 52,100 | 60,924 | 103,385 |

The year 1921 saw the beginning of radical changes in the secondary school system and curriculum. The middle school course was lengthened to six years.

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[1] S. C. Liao, "Middle School Education in China," Bulletin 12, *Bulletins on Chinese Education*, National Association for the Advancement of Education, 1923.

[2] Ibid.

In 1923 there were 547 government middle schools with about 100,000 students, according to statistics secured by Dr. Monroe.[3] In 1924, Mr. T. Z. Koo gave the following figures:

1,096 government and private middle schools
339 Christian middle schools.[4]

Since 1924 government statistics of education have been very difficult to secure. During the years 1926–28 large numbers of middle schools in various provinces had to be closed on account of disturbances of the revolutionary period and lack of funds. Conditions in 1928–29 have been more normal, and with the beginning of the period of reconstruction, with greater centralization of educational authority and with more funds available for education, a great advance in secondary education will certainly take place.

Kiangsu government statistics for 1928 reported 24 middle schools with 7,301 students, and five rural normal schools. Fourteen experimental elementary schools are connected with the latter. The total provincial budget for secondary education in the school year 1928–9 was $974,403.45.

## II. Historical Sketch of Christian Secondary Education[5]

The beginnings of Christian middle schools may be traced far back into the nineteenth century to the early days of the Protestant missionary enterprise. The Yin Hwa Boys' College (middle school), Hongkong, had its beginning in the Anglo-Chinese College founded by Morrison, at Malacca, in 1818, which was moved to Hongkong in 1842. In 1835 the Morrison Education Society was founded, and a school opened at Macao in 1839. Yung Wing, the first Chinese student to study in America, went from this school. The first Christian girls' school was founded in Ningpo about 1840, and in 1845 the Presbyterian Boys' School was started there. In 1850 the Church Missionary Society established St. Paul's College at Hongkong. The next ten years saw the beginnings of schools in Foochow and other places, and the founding of the institution which later became St. John's University.

The acknowledged purpose of the mission schools of this period was the winning of converts, education of Chinese assistants and the training of the Christian community. The schools

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[3] Monroe, *China, A Nation in Evolution*, p. 278.

[4] T. Z. Koo in *Educational Review*, April 1924, p. 169.

[5] Much of the material of this section is taken from various parts of the *History of Christian Mission in China*, by K. S. Latourette, Macmillan, 1929.

drew from the poorer class, as only those who could not afford Chinese private education attended them.

After 1856 a larger place was given to schools in the missionary scheme, and the first missionary conference in 1877 devoted much time to the discussion on Christian education. A total of 5,917 pupils was reported. There were various types of Christian schools: Chinese schools subsidized with Christian funds, schools entirely for Christians, schools for non-Christians, day schools and boarding schools. The majority of schools were for boys, but education for girls was considered necessary and important. Dr. C. W. Mateer said in the conference that the purpose of Christian education was to provide a Chinese ministry, to train teachers for Christian schools and the interpretation of western education, to prepare educated men who could find access to the higher classes, and to give the church more self-reliance. Dr. Mateer's views were considered too advanced by some missionaries who thought of education as only a means of evangelization. Although the Christian schools were few in number, yet they were having a distinct influence. Dr. Latourette speaks of them as the "forerunners of a revolution in education." "The Protestant missionary, by establishing a majority of the best schools in which western learning was first taught, was able to exert a commanding influence on the new education and to gain for the Protestant community, trained in the new ways, a place in the China that followed 1900 quite out of proportion to its numerical strength."[6]

At first tuition in many schools was free in order to encourage attendance, and until the reform movement of 1897 but few schools were self-supporting. Those teaching English naturally had the advantage in attracting students from the higher classes. The last two decades of the nineteenth century saw a marked growth both in quantity and quality of Christian schools. In 1886, the Basel Missionary Society organized its schools into a system of seven years' elementary education and four years' high school. Several Anglo-Chinese "colleges" were founded by the British societies, and many "high schools" by the American missions. Dr. Mateer's College at Tengchow, Shantung, founded in 1864, was one of the most influential of this period. Nearly every mission had a school for girls. Before 1897 these were patronized chiefly by Christian families, and the graduates became Bible women or married Christian men. Among the well-known girls' schools established in this period were True Light School, of Canton; Bridgman

[6] Latourette, *The History of Christian Missions in China*, p. 144.

School, Peking; and McTyeire School, Shanghai. The end of the century saw the launching of Christian higher education, and this naturally gave a stimulus to the high schools. In 1900 there were six institutions of higher education.

With the reform movement of 1897, Christian schools became more popular and better established. The Boxer uprising was only a temporary set-back, and after 1901 a phenomenal growth took place. Mission statistics showed 16,836 pupils in mission schools in 1889; 102,583 in 1911; and 169,707 in 1915. In 1877 and 1889 the proportion of pupils to the communicant membership was 45%, in 1915, 64%. In this period were founded such schools as Tientsin Anglo-Chinese College and Mukden College in 1902; Oberlin Memorial at Taiku, Shansi, 1907; Griffith John, Hankow, and Medhurst College, Shanghai in 1908, and many others. The American Methodists founded eight Anglo-Chinese colleges in Malay Peninsula and East Indies, the entire budget of which was met locally. The British societies were putting their emphasis more upon "colleges" of middle school grade, while the American societies stressed both secondary and higher education. In 1914 there were 184 Christian middle schools with 12,698 pupils; in 1915, 216 middle schools with 13,369 pupils.

There was an increasing coördination in missionary educational effort. Uniform examinations in various regions were advocated, and the West China Christian Educational Association began to issue examination questions in 1906. An Educational Association had been organized in 1890 and triennial meetings had been held. The Association now attempted to draw up standard courses of study for schools. The Centenary Missionary Conference in 1907 gave a prominent place to education. It urged upon the home churches the necessity of developing secondary schools and colleges and founding new ones, and the necessity for more coöperation. The foreign mission boards of North America in 1907 appointed a commission on Christian education in China which made a report in 1909.

New types of schools were being started: industrial schools, schools for the deficient, normal schools. In 1910, 40% of the boys' schools and 55% of the girls' schools had various kinds of employment by which students might support themselves in whole or in part.[7]

From 1901 to 1920 foreign culture was at the height of its popularity in China. There was increasing emphasis on

[7] *China Mission Year Book*, 1910, p. 394

Western subjects in all the schools. Many extra-curriculum activities, similar to those in Western schools, were introduced. But although Christian schools were popular, the question of the relation to the government began to assume importance. In 1907 the National Board of Education decided that no schools established by foreigners would be registered or recognition given to their graduates. The Centenary Conference in 1907 earnestly petitioned the government "to abolish religious tests which at present excluded all Christians from government schools." The question of registration was discussed but no action was taken. Many missionaries refrained from seeking recognition fearing restrictions on the Christian character of the schools. The government curricula, however, was generally followed. In 1909, Dr. Fong F. Sec advised missionaries to make all their schools conform to the government system of study and to open them to government inspection.[8] The China Continuation Committee Conference of 1913 held that government recognition was desirable.[9] However the government attitude was not uniform and the question of registration did not become acute. There seemed to be a quasi-recognition of Christian schools. Although non-Christian educators sometimes showed hostility to Christian education, yet Christian graduates were employed in government bureaus, competitive examinations were open to Christian school graduates, and the high officials were usually friendly to Christian schools and often contributed funds. Modern public education was only in its infancy and Christian schools were not opposed.

This does not mean that there were no criticisms of Christian education. From both without and within the schools voices were raised against the tendency of Christian schools toward denationalization, against their too little attention to Chinese, against the lack of system and continuity in the curriculum, against the want of practical subjects and the poor preparation of many teachers. Many Christian leaders felt the serious problem of relating Christian graduates to the local churches.

Inter-mission coöperation in education continued to grow. In 1916 the China Christian Educational Association reported six regional associations and the seventh in process of formation.[10]

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[8] Records of the Sixth Triennial Meeting of the Christian Education Association, 1909, pp. 66 ff.

[9] China Continuation Committee findings, p. 224.

[10] *China Mission Year Book*, 1916, p. 258

No missionary schools were registered with the government before 1918. The rules promulgated for the registration of schools in 1917 required that the name of the mission or church should not be attached to the school, that no religious teaching or ceremony should be compulsory, that non-Christians should be admitted, and that no distinction should be made between them and Christians.[11]

The year 1918 marks the beginning of the period when the status of Christian schools in the government system became a really vital issue. In 1919, the East China Christian Educational Association appointed a committee on government recognition of mission schools, and this committee in 1920 reported that the advantages of registration would outweigh the disadvantages. The need for coöperation was felt by both government educators and Christian educators. The regulations issued by the Ministry of Education in 1921 imposed no serious religious restrictions.[12]

A great impetus to Christian education was given by the China Educational Commission headed by President E.D. Burton, which visited China in 1921 and 1922. This commission of sixteen educators spent over five months in a survey and study of Christian schools. The Commission in its valuable report[13] urged a higher quality of schools, more research in educational problems, more Chinese administration, better coördination, more occupational courses in middle schools, and more professional schools, in short, that the schools become more efficient, more Chinese and more Christian. A few sentences from the report on secondary education are worthy of quotation here: "Middle schools constitute the center of the educational system. They supply the most stable and self-supporting part of the educational pyramid, and furnish the best and largest portion of the students who enter Christian colleges. The Christian middle schools at this stage are the most vital part of this whole enterprise."[14]

One significant effect of this report was that it attracted the attention of many non-Christian educators for the first time to the Christian "system" of schools and awakened the fear that this system might infringe upon the educational autonomy of China, or even be a means of aggression. The growing attitude of apprehensiveness and distrust toward Christian

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[11] *China Mission Year Book*, 1916, p. 349

[12] *China Mission Year Book*, 1924, p. 24.

[13] *Christian Education in China*, 1922, Committee of Reference and Council of the Foreign Missions Conference of North America. Commercial Press.

[14] Op. cit., p. 88.

education, the student patriotic movement which began in 1919, the anti-Christian agitation which flared up in 1922, the rapid growth of nationalistic spirit in connection with the May Thirtieth and other incidents, the revolutionary movement and the new regulations regarding private schools have all compelled Christian schools to rethink their aims, to reconsider their status and make important changes in their organization and program.

Two hundred and sixteen Christian middle schools were reported in 1915. A survey by H.W. Luce in 1919 showed 265 middle schools with 7,625 students.[15] The survey volume for the 1922 National Christian Conference reported 291 Christian middle schools in 141 centers, with an enrollment of 15,213. Kansu and Kweichow were the only provinces without middle schools. Kiangsu had 51 middle schools in 13 cities. Eighty-two of the total number of schools were for girls.[16] Mr. T. Z. Koo, in 1924, gathered statistics and reported 339 Christian middle schools.[17]

The peak in number of Christian schools and in attendance was reached in the years 1923 and 1924. During the restless years of 1925 and 1926 many schools faced attacks from without and serious internal problems. A rapidly increasing number organized Chinese boards of directors and elected Chinese principals and deans. The revolutionary storm compelled a large number of middle schools to suspend. In some provinces, such as Hunan and Honan, all Christian schools were closed for more than a year. In the year 1927-28, although exact statistics are not available, probably not more than one hundred middle schools were able to carry on. The figures for the year 1928–29 so far as secured are 172. After a most difficult period of transition, Christian secondary education is beginning to recover and to adapt its policies and methods to the new conditions and needs.

Christian middle schools are of the following principal types :

1. Full middle school, with general course.
2. Full middle school with commercial or normal department.
3. Middle school affiliated with a college.
4. Anglo-Chinese college type, with high standard of English.

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[15] *Christian Occupation of China*, p. 407.

[16] Ibid., p. 303.

[17] *Educational Review*, April 1924, p. 169.

5. Vocational school—normal or agriculture. A small proportion are of this type.
6. The junior middle school, often with primary school attached.

### III. School Attendance and Student Age Statistics

Dr. Paul Monroe estimated that in 1923 there were 6,500,000 students in government schools, and 500,000 in mission schools including elementary schools, besides a very large number in old fashioned private schools. 100,000 students were enrolled in 547 government middle schools, and 5,000 in Roman Catholic secondary schools.[18] In 1922 the Missionary Survey Volume reported 15,213 students in Christian middle schools.

Prof. Twiss[19] estimates the school age population in China as 75 or 80 million. Another estimate is that 13½% of the school population is enrolled in schools. This means that in China 3.3% of the total population is getting an education as compared with 12 to 13% in Japan and 26.2% in the United States.[20]

There are no exact government statistics yet for the nation as a whole. Government education statistics for Kiangsu province in 1928 reported an average of 14.15% of children of school age in school. The lowest percentage in one *hsien* is 1.68% and the highest 64.78%.

Dr. H. W. Luce's study of Christian middle schools in 1919 showed that the age range of middle school students all over China was 12 to 29 *sui*, and the range of the median 14 to 22. 38% of middle school students continued their studies until graduation. The Kiangsu government educational statistics for 1928 reported the average age of junior middle school students as 17.1 years, and the average age of senior middle school students:

| | |
|---|---|
| Normal course . . . . . | 20.41 |
| General course . . . . . | 19.25 |
| Commercial course . . . . | 19.29 |
| Rural course . . . . . | 18.46 |

This would indicate that in Kiangsu province the average middle school student now begins his course at 15.6 years of

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[18] Monroe, *China, A Nation in Evolution*, pp. 278–306.

[19] *Science and Education in China*, p. 63.

[20] *China Mission Year Book*, 1924, p. XXXIX.

age, and that the average graduate is 20.8 years of age. The age level in middle school is tending gradually to lower. Since Chinese adolescence usually begins between 14 and 15 years of age, the six years of middle school, for the average student, cover the period of early and middle adolescence.

## IV. Movements Affecting Christian Secondary Education Since 1923

### 1. *The Political Revolution.*

The immediate effects of the revolution, which began with the advance of the Southern armies in 1926, was the temporary suspension or closing for a long period of many Christian schools. Other private schools and government schools also suffered from the military disturbances, financial losses and radical agitations which featured the revolutionary movement for a time in several provinces. Many Christian schools were occupied by soldiers, others became the object of bitter attack by the more anti-foreign or anti-Christian elements in the army, Kuomingtang Party, or school itself. Hunan, Fukien, Honan, Kiangsi, Anhwei and Szechuen probably suffered the most. The revolution produced much less of a crisis in North China. Military operations, outside of Shantung, did not seriously interfere with the schools, and the adjustment to the new conditions under the Nationalist government has been more gradual. Schools in Manchuria have been able to continue with very little change in policy and method.

More significant for Christian education than the military operations of the revolutionary armies has been the increasing revolutionary and nationalistic spirit in education.

### 2. *The Movement Against Christian Education.*

Ever since the World Christian Student Federation conference in Peking in April 1922, anti-Christian forces in China have directed some of their most bitter attacks against Christian schools. At the Nanking Conference of the National Association for the Advancement of Education in July 1924, certain educationists severely condemned the Christian school system.[21] The National Federation of Provincial Educational Associations, meeting at Kaifeng in October 1924, passed a

[21] For the resolutions regarding Christian schools passed at this meeting, see *Educational Review*, December 1924, pp. 471–472.

resolution describing the evil effects resulting from the maintenance of education by foreigners in China; proposed immediate registration of all mission schools, and recommended that no preaching, religious teaching and worship be permitted in schools.[22]

The Young China Society (State Nationalist Group) who were much interested in Chinese education and culture, carried on an agitation against Christian schools and influenced the Peking government of Chang Tso-lin to promulgate drastic regulations for registration. The Left Wing of the Kuomintang, influenced by the communist attitude to religion, manifested during the years 1926-27 a bitter hostility to Christian schools and sometimes advocated complete abolition and confiscation. Dr. Monroe has well summarized some of the reasons for the opposition to Christian education.[23]

(*a*) Students in mission schools have been more or less isolated from Chinese current movements.

(*b*) Chinese educators have feared that the foreign school system might become an *imperium in imperio* over which they would have no control.

(*c*) The new tide of rationalism.

(*d*) The contrast between Christian principles and "Christian civilization" as seen in treaty ports.

(*e*) The Nationalist movement against unequal treaties and unfair discriminations against China, Christian education being often identified with imperialism.

(*f*) Mission compounds were often seen as concessions with special privileges and protection.

(*g*) Chinese educators held a radically different view of religious freedom from Christian educators.

(*h*) Opposition arising from the frequent failure to trust Chinese in important positions.

(*i*) Resentment against Anglo-Saxon "masterfulness."

These criticisms of Christian education as a denationalizing force, as both imperialistic and pacifist, as the setting up of a rival system to government education, as an agency for propagating religion, and as an undemocratic institution, stimulated among Christian leaders the most profound heart-searching, the

[22] *Educational Review*, January 1925, pp. 79–82.

[23] Monroe, *China, A Nation in Evolution*, Chapter XI, "Christianity and Mission Work."

most thorough-going examination of aims, policies and methods which has taken place in the history of Christian education in China. The attacks in their extreme form have diminished in the last two years, but a small number of schools[24] have not yet succeeded in effecting the return of property taken over by hostile groups. On the whole the effect upon Christian education of opposition has been salutary and Christian schools seem to be in a stronger position than for several years.

While the responsible educational authorities have assumed a more moderate attitude and have not yielded to the radical demands of the extremists, yet the agitation against Christian schools has been one force along with the growing nationalistic spirit and the desire for educational autonomy which has led to the promulgation since 1924 of various sets of regulations for registration of private schools.

*3. Government Attitude and Regulations.*

The first Christian school was registered with the government in 1918 under regulations which did not seem to interfere with religious teaching. The question of registration was not taken seriously, however, till 1924, and in the years following it has been so involved with political attitudes that the issues have been much confused. The regulations promulgated by the Peking government on April 9, 1921, stated that "the content of the curriculum and the methods of teaching shall include nothing in the nature of propagation of religion." This clause lent itself to a broad interpretation, and no schools felt that the government was forcing a change in methods of religious education until the new regulations issued by the Ministry of Education in Peking, November 1925.[25]

These regulations stated that "educational institutions established by funds contributed by foreigners should receive the same treatment as other private institutions established in the country," and required that the Christian institution should prefix to its official name the characters *Szŭ lih* (privately established); that the president or principal should be a Chinese, and that more than half of the board of managers should be Chinese. The advantage of having Christian schools recognized as a part of the private school system was great, and the psychological effect of this ruling upon Christian schools was undoubtedly wholesome. Government recognition was now given to graduates of Christian private schools.

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[24] e.g. Swatow Anglo-Chinese College.

[25] *Educational Review*, October 1925, p. 404.

The religious clauses which precipitated widespread discussion in Christian schools were :

5. The institution shall not have as its purpose the propagation of religion.
6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects.[26]

The purpose of these regulations was evidently to bring all schools under direct control of government authorities, and to separate religious instruction and education as such.

In February 1926, the Council of Higher Education appointed a committee to discuss the religious clauses with the Ministry of Education. In answer to a letter from Dr. T. T. Lew, requesting an interpretation of Clause 5, the Minister of Education replied on July 6, 1926:

> "Our official answer is that Clause 5 of the said regulations as promulgated means that when an educational institution is established it should have as its aim the educational aim which is formulated and proclaimed by the Ministry. It means that in the institution there should be no compulsion on any student to accept any religious faith or to attend any religious rites and ceremonies. It sets no limitations whatever upon liberty of religious faith and the liberty of propagating religion."[27]

It was clear from this interpretation that in registered schools religious teaching could not be required of all students but that methods of voluntary study, group discussion and personal influence could still be used. Here was a new situation calling for creative experimentation.

Many schools were considering changes in their religious methods before the question of registration made the religious policy a political issue. Most Christian educators, whatever their attitude toward registration, have deplored the limitations which the regulations imposed upon freedom of experimentation between the required and voluntary method.

In November 1926, the Nationalist Government in the South issued regulations for private schools[28] which applied equally to Christian schools "founded by foreigners and missions." Articles 10 and 11 were as follows:

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[26] Regulations, *Educational Review*, January 1926, pp. 99–101.

[27] *Educational Review*, October 1926, pp. 471–472.

[28] *Educational Review*, January 1927, pp. 72–73.

10. Except in the case of a special department (or school) of religion, a private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction.
11. A private school is not allowed to compel students to participate in the religious exercises of the school, if there are any.

It was definitely stated that "all private schools which have not yet registered shall apply for registration within the prescribed date." Detailed regulations for the organization and registration of the board of directors of private schools were given.

Various provinces began to add additional requirements or regulations such as the weekly memorial exercises for Dr. Sun Yat-sen, minimum capital funds and minimum qualifications for teachers.[29]

The Northern government on November 19, 1927, promulgated a new set of regulations with the following drastic clauses against religious education:

5. The institution shall not practice any religious rites or ceremonies, and shall not have as its purpose the propagation of religion.
6. The curriculum of the school shall conform to the standards set by the Ministry of Education and shall not include any religious course.[30]

Schools in North China which registered after this date had to exclude all religious teaching and worship from the school curriculum and program. As soon as Chang Tso-lin's government fell, these schools came under the Nationalist government and regulations.

On February 6, 1928, the National University at Nanking issued revised regulations for private schools with no important changes from the Canton regulations except in phrasing. Article 8 stated:

> "A private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled to participate."[31]

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[29] See the Hupeh regulations governing private schools, *Educational Review*, January 1927, pp. 78–79, and the Anhwei regulations, ibid., p. 80.

[30] *Educational Review*, April 1928, p. 197.

[31] *Educational Review*, April 1928, pp. 197–199.

In the most recently revised regulations for private schools recommended by the Ministry of Education and referred to the Legislative Yuan[32] the words "founded by a religious body" are added after "a private school" in the articles regarding the teaching of religion. An important change is made in Article 1: "Any school founded by a private person or body is a 'private school'. This term applies also to schools founded by foreigners and religious bodies" (instead of missions). The new definition undoubtedly is intended to include schools founded or controlled by Chinese church bodies. In the latest regulations it is explicitly stated that the "organization of a private school, together with its curriculum, etc., shall be made according to the government educational code." Article 30 describes the disabilities which the unregistered schools will suffer: "The students and graduates of a non-registered private school cannot be treated on the same basis as those of a registered school." Christian schools have been allowed to have normal departments but not to register as normal schools.

Chinese returned students from France, where education is highly centralized, and from Japan, where there has been a strong policy of state education, have been the most ardent advocates of a large measure of government control. The majority of Chinese educators, however, recognize the important place and contribution of the private school and of the Christian private school if registered.[33]

Both Dr. Paul Monroe and Dr. W. H. Kilpatrick on the occasion of recent visits to China, made important statements regarding the need for private schools in China's new educational system. Dr. Monroe said:

> "Progress comes by variation and selection. . . . At the present time the greatest stimulus to government education in China is mission education from abroad. . . . It would be disastrous to government education to remove this stimulus. . . . Those who, at the present time, are agitating for the eliminating of Christian schools are unknowingly working for the curtailment and limitation of the very thing they desire; that is, the development of government education."[34]

[32] Ibid., April 1929, pp. 198–205.

[33] *Bulletin 5, China Christian Educational Association, 1920,* "The Place of Private Schools in a National System of Education" by Dr. E. W. Wallace, is an illuminating comparative study of private education in several countries.

[34] For the statements in full by Dr. Monroe and Dr. Kilpatrick see Appendix.

And Dr. Kilpatrick, "Wherever the government schools become hide-bound, it is the duty of Christian and other private schools to demonstrate a new way."

As a result of pressure from without (from government circles, public opinion, and a section of the Chinese Christian church) and of pressure from within (attitude of the Chinese teachers and changing student psychology) most of the Christian schools have moved toward the policy of registration. Some schools have made the change freely and willingly; others have moved with great reluctance or against severe opposition of those who believe that the very principle of religious freedom is being surrendered.[35]

Christian private schools have adopted no uniform policy on registration although there has been much interchange of opinion. School boards, mission boards, Chinese church bodies and missions are acting independently and even differently in different situations. About seventy percent of the middle schools now open are registered, re-registering or preparing for registration.[36] The pressure for registration upon girls' schools is less than upon boys' schools, and the effect of non-registration seemingly less serious in girls' schools.

Registration has been made much more difficult for schools in some provinces or sections by special local regulations, some of which seem to aim at the elimination of Christian schools. However, the tendency is toward uniformity of registration requirements throughout the country in line with the regulations of the Central Government Ministry of Education.

Those schools whose controlling boards of supporting bodies are opposed to registration have closed temporarily, are marking time hoping for better conditions, or have decided to continue as long as possible on an unregistered basis. A few schools, such as the Sin Min Boys' School at Tenghsien, Shantung, have been forced to discontinue the term *hsueh-hsiao* (學校) in their school name in order to retain their required religious program.[37]

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[35] See *China Mission Year Book*, 1928, pp. 213–214.

[36] For a summary of the present situation in registration early in 1929, see *Educational Review*, April 1929, pp. 159–162.

[37] Comparisons have frequently been made between registration requirements in China and in Japan. In Japan there are at present four registered Christian middle schools and twelve recognized schools. Recognized schools now have practically all the privileges of registered schools. The government requirements for registration thirty years ago forbade any kind of religious teaching, worship or activity upon the school campus. For a clear description of government attitude to Christian education in Japan, see *Educational Review*, April 1925, pp. 127–140, articles by R. C. Armstrong and C. J. L. Bates.

*4. Party Attitude and Teaching.*

Following the death of Dr. Sun Yat-sen in March 1925 and the outburst of nationalist feeling in the summer of 1925, and in preparation for the northern drive, the Kuomintang initiated a period of intensive propaganda which soon affected all schools. Under the Party's influence the first regulations for registration of private schools issued in Canton in 1926 prohibited all religious courses in the school curriculum, but after strong protest from Christian educators these conditions were modified and elective courses were allowed. In 1926 the memorial ceremony of Dr. Sun Yat-sen and the teaching of Dr. Sun's writings and the Party principles were introduced in schools. Early in 1927 the Kwangtung provincial educational authorities notified middle schools and colleges that they were expected to set aside one-tenth of their school budget for support of the program of Party instruction including salary of the Party teacher. This regulation was later modified so that schools had much more freedom in the choice of Party teachers. Military training was introduced into many Christian middle schools for boys at this time.

In all areas which came under Nationalist control regulations regarding Party teaching were announced and to varying degrees enforced. The Bureau of Education in Hunan issued the following order in August 11, 1926, immediately following the Nationalist occupation. "The will bequeathed by Dr. Sun, the leader of the people's revolutionary army, has great influence in unifying the will of the people and in directing the policies of the people's revolution. Therefore, schools and educational organizations should each display a photo of Dr. Sun and both teachers and students in each school should hold a weekly memorial assembly in the first period of every Monday to recite his will, to pay respect to his memory, and to unify the will of the people. All magistrates and school presidents or principals are to act according to this instruction."

The National government's requirements for registration of schools have not included any clauses regarding Party teaching, but the Ministry of Education late in 1928 officially promulgated the following order which had been proposed by the Department of Training and Discipline of the Central Bureau of the Party and approved by the Central Executive Committee.[38]

"In order to extend the Party Principles throughout the country and to promote the correct and clear understanding of

[38] *Educational Review*, January 1929, p. 87.

these principles by the youth, schools of all grades, besides teaching the spirit of the Party Principles implied in various courses, must add to their curricula a course of Party Principles." Included in the regulations are an outline of the course of study, the requirement that at least two hours a week shall be given to the course and that all text-books for the courses must be approved by the Central Department of Training and Discipline. It is further stated that all teachers of Party Principles and "deans of discipline" must be certified Party members.

The National Educational Conference which met at Nanking in May, 1928, recommended that the term "San Min Chu-I Education" should be used instead of "Party Education" and interpreted the term very broadly as it applied to the whole educational purpose and program.[39] The Central Executive Committee of the Party, meeting in March 1929, disapproved the proposed change. Many government educators, however, are protesting against a narrow view of Party education which means domination of the educational policy by Kuomintang members. The Commissioner of Education of Fukien province, Mr. Chen Shih-kwei, in a pamphlet, *San Min Chu-I Education*, published in March 1929[40] criticizes Party-ized and Party controlled education and urges a more democratic policy. He believes strongly that the great ideas and spirit of the "Three Principles" should be incorporated into Chinese education, that education should be thoroughly nationalized, democratized and socialized. San Min Chu-I Education, he says, does not aim to make Party members, does not discourage further thinking and study, is not merely an added course but an educational philosophy, has no religious significance, and is not limited to the writings and teachings of Dr. Sun. A great deal of discussion is going on in Chinese educational circles as to the meaning and method of Party teaching and the general tendency seems to be toward a wider interpretation. Some look upon the Party teaching simply as a course of study in Civics. Many ideas and methods of Party education are transitory and will probably not last through or beyond the six-year period of political tutelage.

A majority of Christian middle schools, among them some not yet registered, have complied with Party requirements or student demand for Party teaching and the Monday ceremony. Where the school has a teacher of its own who is a Party

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[39] *Educational Review*, July 1928, pp. 280–284.

[40] 福建教育廳教育叢書第一種，三民主義的教育，程時燦編

member or can qualify as Party teacher, many difficulties are avoided. In some places the question of the status of the teacher has not been raised as long as Party teaching was in the curriculum. Other schools have had to invite a part-time Party teacher or choose from the certified list of the local Party group. Where the local Party organ has insisted upon assigning its own man, where the appointment or endorsement or the *Hsün-yu chu-jen* (Dean of Discipline) has been insisted upon and used as a means of interference in school administration, where unscrupulous Party members have sought to stir up agitations within the school, serious friction has resulted. A great deal seems to depend upon the personal relationships between the Christian school leaders and the local Party leaders and upon the degree to which the schools of the area are responsible directly to the provincial commissioner of education.

As a matter of fact, it is a problem even in government schools to keep vitality in the Monday ceremony and to develop continued interest in the Party courses. Many schools have special Party libraries or a Party section of the library, containing books dealing with the revolutionary principles and the problems of new China; students are encouraged to read these. Some schools are finding that many of the issues raised in Dr. Sun's writings can be discussed more discriminatingly and more effectively in connection with the courses on sociology, economics or political science.

It is interesting in this connection to quote a statement by Dr. W. H. Kilpatrick when visiting China in 1927, upon Party Education, "Leave to an honest and rather free interpretation of what is meant by the 'three principles,'—anti-imperialism, democracy, socialism. Don't try to give a precise definition. That would leave the schools free to teach a fair support of the government along these general lines. Certain schools would be unwise to refuse absolutely to teach such 'party education' at this time. After ten years, however, it should not be necessary to require this particular phase of education."[41]

Another phase of Party Education is the Kuomintang branch within the school. In some schools this is well-organized and under careful supervision not only of the local Party leaders but also of the school administration. In other schools, the students' Party unit has been used as a tool in making trouble for the administration, and demands have been made upon the time of Party members which seriously interfered with their

[41] *Educational Review*, July 1927, pp. 249–250.

school work. Many schools have had no Party organization and the present tendency of government educational authorities is to discourage Party activity by middle school students.

The influence of the Party upon middle school education is also seen in the present use of the word "Party" before "Boy Scouts." Considerable objection has been voiced against such semi-political control of the Boy Scout movement, but since in China almost all troops are located in schools, the Ministry of Education on February 29, 1929, issued regulations as to the organization of troops and the proper certification of Scoutmasters. All junior middle schools are expected to organize troops.

Following the Tsinan incident in May 1928, there was a renewal of the agitation for school military education, and the National Education Conference meeting in August 1928, recommended that military training be included with physical education in the curriculum for middle schools and colleges. In March, 1929, the Ministry of Education issued regulations regarding compulsory military training in senior middle schools and colleges. Few schools have yet complied with this order, and it remains to be seen how strictly it will be enforced. Several government and private schools have already had the experience of waning enthusiasm in their required military program.

*5. Curriculum Reconstruction.*

At the session of the annual conference of Provincial Educational Associations held in Canton in October 1921, a tentative new system for middle schools was considered and voted upon. This was revised at the Tsinan conference in October 1922, after having been submitted to the different provinces for examination. In September of the same year the Ministry of Education called a conference to discuss the proposed new system. With a few modifications it was finally adopted by the government and promulgated in a mandate in November 1922.[42] The new system called for three years of junior middle school and three years of senior middle school instead of the old four-year system. The requirements for graduation from the junior middle school were 128 units of constant or required courses, and 52 units of variables or free electives. The senior middle school thus allowed for more

[42] *Bulletins on Chinese Education*, No. 12, "Middle School Education in China."

variables and vocational courses. By constants were meant social sciences—civics, history, geography, languages (English required for students planning to enter senior middle school); composite mathematics, general science and art—drawing, manual training, music; physical training. Almost all Christian schools added religious courses to their requirements.

The change to the six-six system raised many problems for all middle schools, including Christian schools. Which schools should be the senior middle schools? Should certain schools be selected? Should there be consolidation of schools or new schools? Should the junior and senior middle schools be separated in different buildings?

The National Association for the Advancement of Education has promoted the study of many curriculum problems especially materials and methods of science teaching. It also fostered the first educational exhibition in Nanking. The Federation of Provincial Educational Associations has studied not only curriculum reconstruction but also the question of minimum standards. In 1923 an outline of the new curriculum for elementary and secondary schools was published. Trends in secondary education during recent years have been a growing emphasis upon science, improvement in the teaching of the the national language and the addition of more subjects regarding the practical and social life. The middle school curriculum promulgated by the National Ministry of Education in August 1927, required a minimum of the following required periods in each year:

| | | | | | |
|---|---|---|---|---|---|
| Junior | 1 | 30 | hours | per | week |
| ,, | 2 | 31 | ,, | ,, | ,, |
| ,, | 3 | 35 | ,, | ,, | ,, |
| Senior | 1 | 25 | ,, | ,, | ,, |
| ,, | 2 | 20–22 | ,, | ,, | ,, |
| ,, | 3 | 14 | ,, | ,, | ,, |

The electives proposed for senior middle school included twenty-three subjects in literature and history, eleven subjects in natural science, and nineteen subjects in art. One hour a week of Party Education was required for each class.

The National Educational Association which met in Nanking, May 1928, proposed many changes in secondary school curriculum. A commission has been appointed by the National Ministry of Education to prepare a revised curriculum for elementary and secondary schools.

Since the government curriculum does not prescribe textbooks, schools are free to choose from those published by the

various educational bookstores. All textbooks, however, are supposed to be approved by the Ministry of Education. Middle school deans and teachers everywhere speak of the crowded curriculum of often unrelated subjects which leaves the student too little time for thinking and creative work. Undoubtedly reconstruction in teaching materials and methods is as much needed as reconstruction in the curriculum system. The present system allows the middle school to offer various elective courses if these are reported in the schedule of classes.

Secondary education is still in the process of finding itself in the educational program of new China, and much study, experimentation and discussion are essential if progressive changes are to be made. Private schools certainly have their contribution to make toward the reorganization of the curriculum during the next decade.

*6. School Reorganization and Transfer of Control.*

School reorganization and transfer of control have been not only most apparent but perhaps also the most significant development of Christian education in this decade. Many forces without and within have converged to bring about rapid changes in administration and control. Chinese boards of directors have been organized with missionary representation in the minority. Chinese principals and deans have been elected to office; school property has been loaned or rented to Chinese church groups, and middle schools as well as colleges are rapidly becoming more Chinese in fact as well as in name. Since 1925 a distinct movement has been under way among the missions to transfer control of school property and policy to Chinese churches and school boards. The final consummation of this movement, however, depends more upon Chinese coöperation than upon mission willingness.

Certain obvious dangers are causing Chinese leaders to hesitate in assuming control: the perils of ecclesiastical domination of education, the fear that the Chinese church in its infancy might spend too much thought and activity upon education to the neglect of other important tasks, the possibility that the government will object to too large a proportion of clergy in control of private schools.

Certain guiding principles are emerging out of the discussions between founders of missions and representatives of the Chinese church or Chinese school administrators.

1. It is important to distinguish between internal and external control of a school. The internal management should

be left to the administration and staff; the determination of policies, engagement of teachers, maintenance of the school plant, and control of finance should be vested in a body representative of the interest of the patrons and of the Chinese church. The teachers' chief interest should be in the professional aspects of teaching and in their students. The principal is the link between the managers and the staff. The success of the administration depends largely upon his wise leading. "Such a general method of control alone will develop that interest and initiative by the local Christian community which will guarantee a permanent future for a school, while at the same time providing opportunity for the fullest expression of the abilities of the teachers."[43]

2. There should be care in the election or appointment of board members so as to insure the presence of a number of trained educators who can help determine the educational policy of the school and give sound advice to the principal.

3. The schools should be linked more closely with the Chinese church. Many Chinese church bodies are now forming educational committees or boards who have general oversight over the schools entrusted to the church, and to whom the responsibility for the school property is given. Such committees help to unify the educational aim of all schools of that church, and also to prevent the lowering of educational standards through a desire for cheap education on the part of some Christians. The general tendency is to transfer schools from the missions to some committee or board of the Chinese church body, thus insuring a more stable and permanent group to continue their support than a local church or organization of alumni would be. The functions of the administrative officers and bodies should be clearly defined, and the limits of their powers definitely stated if misunderstandings are to be avoided.

4. The whole matter of transfer, reorganization, readjustment of finance, coöperation between mission and the church in educational matters, and the bringing of Christian schools under Chinese control and in relation to the Chinese church in such a way as to increase their educational efficiency and also develop their Christian character, calls for a large measure of wisdom, sympathetic understanding and patience on the part of missionaries in transferring and Chinese who are accepting control and responsibility.[44]

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[43] "Transfer of Administrative Responsibility for Christian Schools and Colleges" by E. W. Wallace, *Educational Review*, January 1927, pp. 55–64.

[44] For some of the new constitutions of Church Boards of Education and agreements between founders and Chinese churches see *Educational Review*, July 1928, pp. 265–279.

The new Chinese principals everywhere are facing a multitude of complex administrative problems. Missions often have a large measure of control on account of their financial appropriations to the schools even when responsibility is nominally in Chinese hands. Rising costs, adjustment to government requirements, the securing of able and Christian teachers, the place of the missionary teacher, location of graduates, general educational policy—call for strong thinking and clear vision. It is no easy task for the new Chinese leadership to take over such costly investments of property and equipment and to judge between all the demands of supporting constituencies, mission groups, the Chinese church, students and alumni and government authorities.

*7. Church Movements.*

Along with the effect upon the schools of a demand for Chinese control should be mentioned the influences of certain significant movements in the church. Such church unions as that of the Church of Christ in China, which includes one-third of the Protestant communicant membership, are making possible a more conscious and uniform educational policy in the Chinese church. The new interest of the church in many regions in rural needs and problems, is challenging Christian schools to make a larger contribution to this great field. In their need for better literature and stronger leadership, the churches are turning afresh to the Christian schools and asking what they can contribute. All the new interests of the church in self-support, coöperation, the forward evangelistic program and Christian nurture of the members which found expression in the regional conferences and the National Christian Council of 1929, will make new demands upon and furnish new opportunities for the Christian schools. One of the most insistent problems facing both the Christian school and Christian church is how Christian graduates may be related effectively to the Christian movement, of which the church is the often weak yet only organized instrument.

*8. Student Movements.*

Student patriotic movements at times assuming extreme and defiant forms have seriously affected all education and particularly secondary education since 1919. Middle school students being at a most impressionable and impetuous age have taken very active part in youthful movements for denunciation and reform both without and within the schools. Their

activities have taken many forms—political agitation, support of new culture, literature and art, opposition to school administrations, demands for both reasonable and impossible changes in school organization and life, popular education and propaganda.[45]

The struggles between principals and students and the break-up of discipline in many schools is a familiar story. The incidents of 1925 and the development of the revolution gave abundant opportunities for student activity, and in many provinces the student movement was fully encouraged by the authorities. One of the regulations of the Kiangsi government in 1927 was that school administrations should not interfere with the student patriotic movement.

Since 1927, however, there has been a distinct trend toward restriction and control of the student movement by the educational authorities and the government. In answer to the twenty-two demands made by the National Student Union in 1927, the Ministry of Education replied kindly but firmly, and made it clear that control of education did not rest with students. The dismissal of teachers was declared to be entirely outside of the authority of students; examinations were defended, and the freedom of students was defined.[46]

Both the Central Executive Committee of the Kuomintang and the government educational authorities have recently issued orders calling upon students to study faithfully in preparing for service to the nation, and forbidding student agitations and strikes. In some provinces the government authorities are supporting the schools in a policy of very firm discipline. The Student Associations, which formerly took part in political activities outside of school and were often themselves semi-political organizations, have now been ordered to change their names to Student Self-government Associations. Freedom of writing is distinctly limited. An order of the National Government regarding discipline of students officially promulgated in March 1929, contain such forceful statements as the following:

> "The Ministry of Education is hereby notified that all educational authorities be strictly ordered to direct schools of all grades to exercise strict discipline in order that the students may be led in the right way. School discipline must be as strict as army discipline. . . . The local officials

[45] For a very discerning account of the student movement since 1919, see Chapter X "Modern Education and the Student Movement" in *Monroe: China, A Nation in Evolution.*

[46] See *Chinese Educational Quarterly,* June 1927, pp. 3–10.

should, in coöperation with the educational authorities, give strict judgment to any student action which is deemed disturbing to the peace."[47]

*9. Social Changes and Needs.*

Many phases of the profound social and economic evolution which is taking place in China are affecting secondary education: the break-up of the old family system, the movement of population away from areas of poverty and famine, the rising cost of living, the widening gap between rural and city life, the increasing travel between different parts of China and inter-communication of ideas, the rapid spread of the Kuo-yü (national language) through South China, the newly awakened but yet unguided restlessness of farmer and labor classes as new thoughts and desires take hold of them, the rapid modernization which is taking place in some regions, the political and social program of the national government. What will be the contribution of Christian private schools to the new literary movements, to social and economic evolution, to the education of the masses, to national reconstruction?

## V. Special Conditions and Problems in Various Areas

*1. Manchuria.*

Manchuria, with its population of twenty-one million, is dominantly Chinese in civilization, customs, language and sympathies. In spite of their special economic interest in Manchuria and determination to protect this interest, the Japanese have only 200,000 of their own people in the Three Provinces. The Japanese farmer is not able to compete successfully with either the native or the Shantung immigrant farmer. Throughout Manchuria, but especially in the northern part, there is a unique pioneer spirit growing out of the realization of Manchuria's marvelous natural resources that await scientific development. The spirit of nationalism is developing rapidly. More freedom of speech upon national issues is being allowed, and the people in general are in hearty sympathy with the Nationalist cause. In educated circles the anti-Japanese feeling is often intense, and the future of Manchuria in relation to Japan and Russia is being earnestly studied and discussed by many youth. Manchuria's pioneer spirit, the economic possibilities and the growing patriotism are reflected in the schools.

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[47] *Educational Review*, April 1929, pp. 197–198.

The North-eastern Government University is a young but flourishing institution of over 1,000 students, and Mukden is becoming an educational center of the three provinces. Kuomintang books and other modern literature are now being widely sold. Manchuria is becoming host to new ideas as well as to a new population.

Students have been held much more strictly to their tasks in Manchuria than elsewhere in China. In fact there has hardly been any student movement such as other parts of China have seen. Students take their work seriously, find much interest in discussion groups, and attend meetings and addresses in great numbers. They are remarkably open-minded and friendly. Some of the schools founded by British societies felt the effect of the May Thirtieth and subsequent incidents, in loss of students or hostile attitudes over a period of time, but on the whole relations between missionary and Chinese teachers and their students have been good.

The three missions in Manchuria—the Scotch and Irish Presbyterian and the Danish Lutheran—have all established schools. Primary schools are in the large majority, numbering one hundred and twenty. There are fifteen junior and junior-senior middle schools for boys and girls. Mukden Christian College, senior middle school grade, is a union enterprise of the three missions; it has the finest buildings and equipment of any Christian school in Manchuria, and if it is able to secure strong Chinese leadership should increase its enrolment and usefulness to the Christian cause. Most of the schools have boards of control, although the Manchurian Christian Educational Association, since it represents largely constituent groups in the Church of Christ, has assumed some administrative functions. Christian schools vary widely in standards of teaching. The formal instructional type of teaching prevails in the majority. The Northern government regulations for registration were applied with varying force in different parts of the three provinces, and the school policy in religious education has been far from uniform. Some schools have continued the required methods; in others, religious instruction has been entirely extracurricular. The Nationalist regulations are now in force, but the general friendliness of the educational authorities to the Christian schools is opening the way for much latitude of interpretation, and there are some who feel that schools will be able to register without a change in their religious policy.

There has been practically no ruralization of the curriculum in any of the schools. The normal schools and women's industrial school at Takushan is an interesting experiment in

vocational training and communal living with some of the features of the Danish folk school. Some of the progressive schools, also the Girls' Christian Normal School, Mukden,[48] are carrying on interesting new experiments in religious work.

*2. Hopei.*

The Peiping and Tientsin schools with their long historical background, extensive plants and full enrolments give an impression of solidity and strength. The intellectual standard of the Chinese leadership and faculties ranks high. The drastic Fengtien educational regulations, the close contacts with government schools and influential political movements, the continual challenge by the anti-religious movement and secular ideals of education have put innumerable difficulties in the way of Christian schools and have discouraged some, but have also stimulated others to better thinking and effort. The Congregational and Methodist schools adapted themselves most quickly to the government regulations; the Presbyterian Mission has been loathe to surrender full religious freedom, and this has resulted at Peiping in reluctant transfer to Chinese control, at Paotingfu in a greatly diminished student attendance, and at Shunteh in the closing of the boys' school. That some of the schools have been able to maintain a vital religious life in their Christian teacher and student nuclei in spite of restriction and opposition to religious work reveals the important place of personal influence in the religious program, and would seem to indicate the wisdom of continuing Christian schools under difficulties for the sake of greater opportunities later. The policies and spirit of Yenching University have a distinct effect upon Christian secondary schools. Christian educators feel that the Nationalist regulations allow much more freedom for religious education than the previous Northern regulations. The problem now is how to organize a vital religious program, and how to build character that will meet the tests and temptations of the newer freedom. Christian educators feel that the atmosphere is more favorable for religious work than for many years, in spite of some baffling difficulties and serious discouragements.

The removal of the capital is so far affecting Christian schools less than government schools. The Christian school enrolment is larger than it has ever been, a fact which may be a peril as well as an opportunity. Four-fifths of the Christian

[48] See "Five Years' Changes in a Girls' School" by Helen B. K. Maclean, *Educational Review*, April 1929, pp. 134–141.

schools of Hopei registered under the previous regulations and are now in the process of re-registration. The influence of the Party among students is marked. Many schools have organized branches of the Party with special room for headquarters and their faculty Party member as adviser. A popular topic for debate in the schools has been whether students should join the Party and take active part in its work.

*3. Shansi.*

Shansi became Nationalist by a process of evolution rather than revolution, and Christian schools were able to adapt themselves more gradually to the political changes. The famous primary educational system of the province has been unfavorably affected by the diversion of funds to military purposes in the last three years. This has increased the opportunity of Christian schools but has also decreased the demand for primary school teachers. The need for agricultural improvement, the opportunity for industrial development in the province, and the insistent vocational problem of middle school students are also stimulating a movement toward more agricultural and industrial education. The largest educational work is that started by the American Board Mission in Taiku and Fenchow. The English Baptists have schools in Taiyuan, and the United Brethren have founded a new and promising "educational" work in the mineral section of eastern Shansi.

Government school students are surprisingly friendly to Christianity. The middle schools are generally well staffed with missionary and well trained Chinese teachers. The immediate problem in all of the Christian schools is adaptation to the changing conditions and needs in the social life and in the Chinese Christian church of the province.

*4. Shantung.*

Shantung has always reported a large number of middle schools. Many of these have been only partial middle schools, and educational standards have been far from uniform. Schools have suffered considerably in the past few years from the effects of Chang Tsung Chang's régime, from banditry and famine conditions, from the difficulty of securing strong teachers, from the propaganda period following the Nationalist advance and Japanese occupation, and now from an apparently organized and determined opposition to Christian education. The latter is manifested in frequent and annoying interference by local

Party organizations, in the artificial difficulties placed in the way of registration, and in the lack of coöperation from the provincial educational authorities. The fact that a large number of middle schools have financial difficulties, are below educational standard and have no organized Chinese boards of control complicates the situation. Some of the higher grade schools are struggling on with considerable sacrifice and are registering progress. At the present time the religious work in the middle schools is much hampered, but Christian educators in Shantung feel that conditions will improve and that the better schools will be able to readjust themselves to the new conditions and ultimately make an even more effective Christian contribution.

*5. Central China.*

Christian schools in Honan have not yet been able to re-open. The recent recovery of Christian education in Hunan and Hupeh, however, has been most heartening. The years 1926–28 were extremely discouraging for Christian educators. Not only Christian schools but most government and private schools were at a standstill.

An outstanding feature in the reorganization of Christian education in Central China is the consolidation of schools; whereas Hunan formerly had twenty middle schools and one hundred primary schools, now there are only two Christian middle schools and ten primary schools. The two middle schools in Changsha, however, are union enterprises of five missions. In Wuhan there is to be a Union Junior Middle School on the former Griffith John campus, and the Union Senior Middle School on the former Wesleyan campus, and the Union University on the Boone campus.

A progressive younger group is taking the lead in government and private education. The spirit in the Christian schools is good. The air has largely cleared of the bitter anti-Christian feeling of past years, and students are showing a fine earnestness in study and a more sympathetic attitude to religion. Some Christian teachers have been refused admittance to the Party on religious grounds, but the educational authorities seem desirous that the Christian schools continue, and are coöperating in the process of registration. The large number of primary schools in Hupeh supported by mission funds presents some difficult problems of administration, transfer and reorganization.

In a reaction against communist excesses and student radicalism, the government is supporting school administrations

in a very firm discipline. While appreciating such backing from outside, many educators are also alive to the danger of becoming instruments of the régime in power and of too severe restrictions upon student initiative and activity. The Christian middle schools in Central China are registered or in the process of registration. The middle schools of Kiangsi have been remarkably successful in securing able Chinese leadership in adaptation to new problems and in maintaining their Christian purpose and character.

*6. East China.*

In the fall of 1926, one hundred and eight middle schools were reported in East China. Forty-five of these were closed in the following two years. The total number of students in middle schools decreased from 11,007 in the fall of 1925 to 5,590 in the fall of 1927, a loss of approximately half of the total student body in six years of middle schools. In the boys' schools the decrease was 53% and in the girls' schools 36%. The figures for the fall term 1928 were 26 boys' schools, 21 girls' schools, total 6,303 students. The transfer of school administration and reorganization of the schools has proceeded rapidly. The pressure for registration has been stronger in Chekiang than in Kiangsu, but the majority of the schools are registered or preparing for registration. Some schools in Shanghai and some in interior cities are making but little change in educational policy. All schools, however, have been affected by the political and social upheavals of the last two years. The political and commercial influences in East China will play an increasing part in the thinking and program of the Christian educational leaders. Perhaps nowhere in China do the aim and methods of secondary education call for such clear thinking and careful study and experimentation as in East China with its highly developing commercial life, its growing industries, its cultural interests, its political importance, and also its great rural areas and needy farming and labor population.

The schools in Anhwei are still affected by the local waves of propaganda and anti-Christian feeling which result in attacks upon schools or agitation within schools. The educational control of the province has not been sufficiently centralized to deal in an effective way with these difficulties.

The religious problem of East China schools has been affected by the marked decrease in proportion of Christian students or students from Christian homes. In the Appendix[49]

[49] See Appendix, II. Statistical study of religious conditions and religious education in selected schools.

will be found the tabulated results of a careful survey of religious conditions in a selected number of East China middle schools.

*7. Fukien.*

For a province which includes a greater variety of dialects than any province in China, and which does not possess easy access to other provinces, Fukien contains a surprisingly large number of high grade middle schools. Christian education has a long and worthy history in Fukien. Foochow has ten middle schools for boys and girls, and thirty-seven schools in inland cities. The tides of revolutionary passion rose high in the province three years ago, and the anti-Christian feeling in certain places and at certain periods was intense and destructive. Christian schools suffered material losses in the burning of buildings in occupation by radical groups, as well as decrease of students when many schools were forced to close. After a very severe testing, Christian education is coming into calmer waters and the outlook is distinctly hopeful. There is among students in both boys and girls schools a new and challenging spirit of quest in their religious life. In Foochow City is the one middle school in all China which has a definite rural curriculum and program, and which is aiming to prepare students for rural leadership and life.

The Commissioner of Education in Fukien province has shown his desire to coöperate with Christian private schools in appointing a sub-committee on Christian education which is to assist him in dealing with the problems of Christian schools. Seven of the members of this committee of nine are teachers in Christian schools. The chairman of the committee is President Lin of the Fukien Christian University. The Christian schools in Foochow are all registered or registering. Some schools in the province, as at Changchow, have come into serious conflict with the local Party authorities. The reasons are complex: non-registration, misunderstandings between teachers and Party members, extreme elements in Party groups, and controversy over methods of Party education. Much wisdom and patience is demanded in the solution of the difficulties.

*8. Kwangtung.*

Christian secondary education in South China has two important centers, in Canton and Hongkong. The conditions in these two cities present an interesting contrast. Canton,

after several turbulent years, has entered upon a period of remarkable material reconstruction, and is setting the pace for the rest of the province. Always comparatively progressive, the starting point of the 1926 revolution and the symbol of forward looking China, it is becoming modernized with amazing rapidity. The stirring commercial activity and material changes of South China are reflected in the life of the schools. The students of South China do not seem to be as intellectually alert and curious as those of North China, but they are exceedingly active physically and seek education chiefly from practical motives.

A progressive group in government educational circles are making studies in various phases of education and attempting new experiments. Prof. Chuang Cheh-hsuan of Chungsan University, Canton, is heading important research work in adult education, rural education, and other fields. Private schools, including Christian schools, in Canton and Hongkong and also in Fukien have been able to secure much larger contributions from Chinese than schools in other parts of China because of the number of Chinese who have made fortunes in the Straits Settlements and elsewhere. The large Baptist Boys' School, Canton, has been financed since its founding forty years ago entirely by Chinese funds.

Through all the various political disturbances which Canton has seen, Christian schools have been less affected than one might suppose. The incidents of 1925 set students on fire and created labor difficulties, but schools for the most part were able to carry on. The educational authorities in the cradle of the revolution have been generally open-minded and friendly to Christian and private education. True Light Girls' Middle School, due largely to its fine staff, exceptional spirit and wide prestige, has been able to continue with a strong and vital religious program on the old basis. Three out of the seven Christian middle schools in Canton are actually registered. The religious problems are rather those of faculty and student indifference to the religious purpose and program of coöperation with churches, of student ideals and living standards affected by a commercialized environment. The tendency is to overemphasis upon English and subjects of money value. Swatow Academy is an outstanding example of fine coöperation between missionary and Chinese teachers and of thoughtful and progressive spirit in Christian secondary education. Its coeducation is remarkably wholesome in result. The school has been able to continue its work even when government and other private schools in Swatow have been forced to close by fighting and other local disturbances.

In Hongkong one sees a type of Chinese education on foreign territory. The government provides a large number of schools for Chinese of the British type, but no free elementary education. All of the private schools, and there are many with excellent buildings, equipment and staff, charge tuition which is prohibitive to the poorer boy or girl. As a result, education, even in elementary schools, is available only for the better classes, and a comparatively small proportion of workers' children attend school. The educational system, curricula and textbooks, even in private schools, are under strict government supervision. English is begun in the elementary school and is the main language in the secondary school for the educational system points to the Hongkong University examinations. The government gives grants and subsidies to private schools with certain standards.

In government schools all discussion of politics and religion is debarred, and Civics is not taught even in private schools. The curriculum is of the formal type and aims to prepare students for commercial life and civil service. St. Paul's Girls' School and the Yin Hwa Girls' School are the only two Christian private schools which have sacrified the dominantly English curriculum and are putting larger emphasis upon Chinese. Yin Hwa Boys' School on Kowloon is now under the control of the Church of Christ. Religious education in the Christian schools consists largely of the Scripture syllabus which must be approved by the government educational authorities. The Christian schools attract large numbers of students, for many parents believe they have a more wholesome discipline and a deeper personal interest in the character and careers of the students. Yet even the Christian schools are largely influenced by the commercial life of Hongkong and by the university examinations. The Yin Hwa Boys' School, for example, states its aims thus:

> "To provide under Christian influences an education which will prepare Chinese boys for entrance to Hongkong University or for a commercial career."

*9. Szechuen.*

No statistics of Christian education in West China have been received for this report. The West China Missionary News[50] reported the following figures for 1927:

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[50] January 1928, p. 11.

154 Lower primary schools
48 Old style higher primary schools
11 New style higher primary schools
3 Junior middle schools
3 Senior middle schools[51]

Military disturbances and intermittent waves of anti-Christian feelings forced many schools to close temporarily during the past few years. The *West China Missionary News*, September 1928, reported losses in buildings and equipment at twenty-two mission stations, a majority of these losses being school property. The West China Christian Educational Association has been discontinued and its work is being carried on in a smaller way as extension work of the Department of Education of the West China Union University.

The Educational Association, at its annual meeting of December 3, 1927, voted:

> "To recommend to each church conference that Bible study be made an elective course during the coming year in primary and middle schools."

The Baptist Convention, meeting at Yachow early in 1929, discussed their future school policy and favored registration with an effort to secure a more flexible government policy permitting experimentation in private schools. Leading officials attended the convention and met with the Christian leaders. At the West China Methodist Conference, meeting in January 1929, it was voted to coöperate in every way possible with faculties of religion and education of the Union University in the promotion of graded courses of Christian religion and Bible study for day schools and Sunday schools; in the training of teachers by special normal courses and special courses in the University, and by extension work.[52] It was planned to offer a week-day course in religion of two hours a week for each class in primary and middle schools, such course to be elective and out of school hours, but up to standard in teaching methods and materials. General secretaries of religious education were elected for both general and women's board conferences. The West China secondary schools are evidently reconstructing their curricula and religious programs, but school registration has been difficult due to the uncertainties of political administration and to the varying government regulations and attitudes. The

[51] In 1922, 15 middle schools including six full-grade middle schools were reported; three of these were for girls.

[52] *West China Missionary News*, March 1929, p. 43.

West China Union University reported an enrolment of 250 students in the autumn term of 1928 as compared with a spring enrolment of 185. Seventy-nine percent of the total student body were from Christian middle schools.

## CHAPTER II

# THE GENERAL SITUATION IN MIDDLE SCHOOL RELIGIOUS EDUCATION

### I. Tendencies, 1924-1929

The most significant trends in the development of middle school religious education since 1923 have been :

1. The change to the voluntary or elective system of religious instruction and worship. Five years ago ten percent, now seventy percent, of Christian middle schools allow students freedom of choice in attending religious classes and services.

2. Many various methods of applying the voluntary method are being tried. From one-third to one-half of the students, on the average, are now being reached by the chapels and religious courses.

3. The proportion of Christian students in schools has been steadily decreasing since 1924. This decrease is more marked in boys' schools than in girls' schools.

4. The breakdown of many old social and moral standards, the weakening of school discipline, and the growing desire of students for freedom have led in some schools to serious problems of individual and social morals.

5. Chinese Christian administrators and teachers as they have undertaken greater responsibilities, have begun to consider more seriously the aim of Christian education and the best ways of maintaining and developing the Christian character of the schools.

6. Religious education is being interpreted in a broader sense, to include all experiences and activities which develop Christian character, increase religious knowledge and appreciation and provide opportunity for Christian service.

7. There has been an increasing demand for better textbooks and teaching materials for use in curriculum religious courses. Much experimentation in the arrangement of courses is going on, and there has been distinct improvement in teaching methods and spirit.

8. Recent years have seen a marked growth of interest in and attention to the improvement of chapels and worship services.

9. An increasing number of schools are inviting directors of religious education or teachers of religion, Chinese whenever possible.

10. More attention is being given to the problems of fundamental character training.

11. Vital religious life among students has become centered more and more in small groups rather than in a large religious organization of the whole school.

12. The personal relationship between the Christian teacher and the student is being given a much larger emphasis in the thinking and writing of religious educators.

13. The nationalist movement and the influence of the Party have stimulated much thinking and discussion upon Christian attitudes to political and social questions, farmer and labor life, international problems and national reconstruction.

14. Reports from Christian middle schools all over China in 1929 indicate that the anti-Christian feeling and even agitation which was common within many of the schools between 1922 and 1927 has largely decreased. The prevailing student religious attitudes are indifference to religion, skepticism as to the place and values of religion, preoccupation with other interests or a spirit of genuine quest for a satisfying philosophy of life and religious faith. In the latter attitude, which seems to be growing in many student groups, seems to lie the greatest hope for religious life in schools during the coming years.

## II. New Issues in Religious Education

### *1. The Change to Voluntary Religious Education.*

With the question of required versus voluntary religious instruction and worship thrown into the political arena, it has been difficult for Christian educators always to see clearly the issues at stake. Those who have defended the required method have done so on the grounds that religion is a vital part of life and should, therefore, be included in the curriculum of Christian schools; that the schools were founded for the purpose of building Christian character and should, therefore, provide means toward such development in their regular program, and that the government should not interfere with the religious

freedom of the school. Mr. Gordon Poteat, in a letter to the Chinese Recorder[53] presented the case for required religious teaching forcefully and persuasively. He believed that the Christian schools stand for a certain type of education; that there could not be serious objection to a historical presentation of Christianity; that if the religious classes were well taught, they would arouse no resentment; that there was no mental or religious coercion in the required method, and that Christian schools should resist the movement to de-Christianize them. The argument for the voluntary method was summed up well by Prof. W. F. Hummel of Nanking University.[54] The required method, he says, arouses anti-Christian attitudes; it makes for less open-mindedness toward religion; students will not put required religious education in the same class as required history or physical training; students who oppose required religious teaching are not trying to evade the appeal of religion; the required method results in slovenly and unfruitful teaching and does not put teachers on their mettle. Compulsory worship is, as Prof. Johnston Ross, of Princeton, has said, a "monstrous medievalism." The required method may lead the government to complete restriction upon religious teaching. It is against the ideas of Chinese moralists and Chinese psychology.

Mr. King Chu has emphasized the fact that if religious teaching could be required in some schools, anti-religious teaching could be required in others. He opposes religious teaching on the credit system, and stresses heart-to-heart contact of personality. "You can force students to surrender, but you cannot win their hearts. You can get hypocrisy, but not true conversion."[55] Dr. Sydney K. Wei points out that the conflict over the government's right to prohibit required religion in the curriculum of private schools arises out of different backgrounds and different interpretations of religious freedom.[56] The missionary from America, England or Scandinavian countries is apt to stress the religious freedom of the school, while Chinese look at the religious freedom of the individual, even after he has chosen the Christian type of school. "The problem of government control of education can not be determined, either by experience in America, where there is no control, or by experience in France where there is the strictest control. It

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[53] *Chinese Recorder*, September 1925, pp. 331–335.

[54] *Chinese Recorder*, September 1925, pp. 565–577.

[55] "Compulsory Religious Education" by King Chu, *Educational Review*, April 1926, pp. 294–297.

[56] See also *Monroe, China, A Nation in Evolution*, pp. 317–325.

must be determined by experiments as to what degree will be advisable and as to what type of private schools are able to contribute to the education of the nation. The only way by which we can approach the problem effectively, is to approach it from an experimental point of view."[57] Other Christian educators, however, such as Dr. Frank W. Lee, formerly of Shanghai College, have defended required religious instruction in Christian schools: "Christian citizens should have the right to organize and establish educational institutions requiring the study of the Bible as a part of Christian education."[58]

Aside from the problem of registration, the issue is whether required religious instruction and worship, on the one hand, or a broader program of religious education allowing more student freedom in religious matters but at the same time emphasizing the Christianization of the life of the whole school, on the other hand, will more effectively produce that type of Christian personality which is the high aim of Christian education? It is far more a question as to what is the best and most fruitful method than as to whether the school has the right to use a certain method. "If compulsory religion is the best way to win students to Christ, then we shall not give it up under any conditions; but, if, as regards the spirit of Christ and in the light of the soundest principles of pedagogy, it is not the best way to lead our students to Christ, it should be given up irrespective of government regulations. The problem should be settled in each case by carefully ascertaining the actual facts, and decisions should be reached only after earnest prayer and reverent appeal for divine guidance."[59]

In answer to the question whether Christian schools should be closed if all religious teaching were prohibited, Dr. E. D. Burton's stirring reply is worthy of quotation:

> "I believe that we ought to be ready to make any adjustment whatever in order to achieve the fundamental purpose for which we are maintaining Christian education in China. . . . I hope the time will never come when we shall have to face the question of conducting schools in which no religion can be taught. But if we should have to face that question what would be our answer? My answer would be that I would *stay in China;* that I would stay and seek to express the Christian spirit by "giving the

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[57] *Educational Review*, October, 1928, pp. 326–327.

[58] Ibid., April 1926, pp. 305–306.

[59] Statement by Dr. T. T. Lew, broadcasted by the Foreign Missions Conference of North America, March 13, 1928.

most helpful service I could render to the Chinese, even if they refused to let me give them in words what they cannot and will not refuse me the opportunity of expressing in life. I would seek to bear testimony through a Christian life even though I were bound not to bear testimony through the Christian word. We must indeed not offer education that is not Christian. But we can make our education Christian by the spirit in which we conduct it, even if we are forbidden to give any direct Christian teaching. I plead, therefore, that we be ready to make any adjustments which may seem necessary, in order that we may continue to be able to make our contribution — as large a contribution as possible — to the welfare of China."[60]

*2. Government Registration.*

Although missionary and Chinese Christian leaders have generally agreed upon the principle of registration of Christian schools, yet opinion has differed widely as to the wisdom or right of registering under existing regulations. A strong group, who were committed to changes in religious method yet feared that government control would mean limitation upon experimentation and ultimately the nationalization and standardization of all private schools. Some missionaries from England, the home of private schools, have felt this danger most keenly.

The general board of the China Christian Educational Association, meeting on April 1-2, 1925, voted that Christian schools should be registered with either the local or the central government as soon as possible, provided that the special function of the Christian schools be not affected by the registration.[61]

The National Christian Council at its 1927 meeting discussed the school registration question and "no objection was expressed to the general principle of registration. A Chinese member expressed his conviction that it will prevent suspicion if Christian schools come under Chinese law. . . . Christian schools must include religion but they should never put any compulsion on belief."[62] Bishop Gilman presented one viewpoint when he said, "We cannot expect to become a part of the national system of education and retain required religious

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[60] "The Purpose of Christian Education in China" by E. D. Burton, *Educational Review*, January 1926, pp. 9–13.

[61] *Educational Review*, July 1925, p. 259.

[62] Ibid., January 1927, pp. 85–86.

education. If my mission wishes to do as thorough work in Christian education in the next fifty years as it has done in the last fifty, it must adopt a new policy. Then the government will give every facility for our work and we shall be able to do more for the cause of Christ than ever before."[63]

The Methodist Episcopal Mission, North, stated its educational policy as follows:[64]

> "We recognize the right of the government to control its educational institutions. . . . . The building of Christ-like characters is the greatest contribution the church can make to China and the world. We earnestly hope that in all regulations there may be no limitations placed upon the full development and use of these essential elements of culture.
>
> We again state our willingness to meet the requirements of the government so long as religious liberty is recognized. Therefore we recommend as the minimum of religious work offered in schools of middle school or college grade which justifies mission support:
>
> 1. Elective courses in religious education shall be offered.
> 2. Voluntary attendance at religious services shall be permitted."

The first general assembly of the Church of Christ in China, meeting in Shanghai in October 1927, recommended registration of all schools with the government stating the aim of the Christian schools as follows:

1. The general educational aims set by the government education.
2. The development of Christian character for service to the nation, to society and to the church.

Other Chinese church bodies and missions, however, have voted against registration under the present regulations, or have tried to secure modification of the conditions.

The general assembly of the Lutheran Church voted to ask its board of education:

> "To exert their influence with the government in order to bring about freedom of religious instruction and thereby also facilitate the registration of the schools."[65]

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[63] Ibid., pp. 85–86.

[64] From the findings of the Conference of Bishops and missionaries, May 1927, see *Educational Review*, July 1927, pp. 289–291.

[65] *Educational Review*, January 1929, pp. 46–47.

Dr. K. B. Westman states the position of his own church and other churches forcefully when he says:

> "It seems to me that the church should stand up for its right to give Christian instruction to Christian children. This should be granted under the principles of religious freedom."[66]

There has been no modification of the government educational attitude so far, although appeals have been made directly and indirectly. There does not seem to be much likelihood of change in the regulations for some years to come.

A questionnaire in 1928 to eighty missionary and Chinese Christian educationalists in all parts of China showed a large majority favoring registration.[67] Yet some outstanding Chinese Christian leaders have opposed the religious restrictions. Mr. Frank W. Lee, former vice-president of Shanghai College, said: "It would be a mistake in my opinion, to take any steps that might imperil the Christian position of our schools."[68]

Since practically all missions and church bodies are committed to Chinese administration and control, the change to the voluntary system of religious education usually paves the way for government registration. Apart from the question of religious method, however, registration raises certain moral issues which should be seriously considered. Will Christian education be in a stronger position in the future if it stands now for complete educational and religious freedom, or will registration result in a larger influence for the school and a more effective religious opportunity? One missionary teacher in a registered school declares that registration has brought distinct spiritual gain. "It shows that Christianity is not afraid to become Chinese, that Christianity will risk its life to find it."

Many Christian schools and their controlling or supporting groups have also raised the question whether acceptance of the existing regulations and proposed government control would seriously hinder the Christian school in the building of Christian character, or whether registration would increase government control and restriction.

Certainly moral compromises should be avoided, and any subterfuge to gain government recognition or popular favor which will injure Christian schools in the end. The Christian

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[66] *Educational Review*, January 1929, pp. 48–49.

[67] Ibid., April 1928, pp. 31–32.

[68] *Chinese Recorder*, May 1926, pp. 340–341.

school should deal frankly and openly with its supporting constituency, with its patrons and also with the government. When regulations are accepted, they should be followed in spirit as well as in letter. Christian schools should maintain high ethical standards in their relations with the government and should not be motivated by expediency or opportunism. Dr. F. L. Hawks Pott warns against certain specific moral dangers in the relation of Christian schools to the government.[69]

The fact that a few registered schools are receiving or asking for government subsidy raises an issue of serious consequence. Will government financial aid to Christian private schools open the way to government control of policy or dangerous compromises in principle? The question has often been raised whether, if the government regulations for registration are a law, a school is morally justified in carrying on without attempting to register. Some feel that the school should close if it is not willing to register, and wait for better conditions.

*3. Party Education.*

Some missionary and Chinese Christian educators have protested against the Party teaching and memorial service as required political propaganda when required religious teaching was prohibited. The prevailing viewpoint, however, is probably expressed in an article by Prof. N. Z. Zia, of Lingnan University,[70] in which he makes a distinction between foreignized, ecclesiasticized and Christianized education, and says that Christian education has a contribution to make to Party Education. "The personality of Christ will serve as a foundation upon which the success of the Kuomintang depends."[71]

Party education has raised other moral issues for the serious consideration of Christian educators. What should be the attitude of Christian schools toward elements in Party or San Min Chu-I teaching that may conflict with the ideals of Jesus? Should Christian teachers attempt to re-interpret any phases of the nationalized education being introduced into schools? Should they deal directly or indirectly with the moral and religious issues in nationalism, democracy and social welfare?

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[69] See "Some Present Day Problems of Christian Education" by F. L. Hawks Pott, *Educational Review*, July 1925, pp. 250–252.

[70] *Educational Review*, April 1928, pp. 181–187.

[71] See also "The Teaching of San Min Chu-I in Christian Schools" by Frank W. Price, *Educational Review*, January 1928, pp. 9–24.

Within the next few years we shall no doubt see an increasing effort on the part of administrators of Christian schools and government and Party authorities to find a mutually satisfactory method of carrying out the Party or San Min Chu-I Education in a way that will promote wholesome nationalism and unity and yet not trespass upon the administrative rights of private schools.

Some Christian leaders have made a religious issue of the Sun Wen Memorial. The majority of Christian educators in schools feel that it does not at present have any religious significance, although others oppose it on religious grounds. To many it seems an occasion for meditation and rededication to patriotic ideals. They feel that it has a sentimental and emotional value, and that it has a unifying influence in China but will tend to become a mere formal ritual. It is worthy of note that the requirement is made by a government which distinctly denies the right of the school to require anything in the nature of religious instruction or worship.[72] A Chinese government educator has pointed out that if religion is only faith in an ideal, then the Memorial may be considered religious; but that if religion is relationship between man and God, the Memorial is distinctly not religious. Many schools have met the difficulties of conscientious objectors to the ceremonial by making attendance voluntary, although the school arranges for the meeting. Other Christian administrators believe that if a Memorial Exercise is on the school program, it should be carried out well under good leadership. Some have emphasized the opportunity of the three minutes of silence to develop a spirit of reverence and meditation among students. It is generally agreed that the Memorial in its present form will not be permanent.

Missionary educators who are opposed to compulsory military training in schools in their own land are quick to see the dangers of militarization of schools in China, and in this attitude they are supported by some thoughtful Chinese Christians. There is no very decided enthusiasm for or opposition to military training in schools among the majority of Chinese Christian teachers. It is generally defended on the grounds of national preparedness, values in physical development, and contribution to discipline. One principal asked what militarization could possibly take place where military drill was carried on without uniform or firearms. Many schools are protesting

[72] For the viewpoint of a large number of Christian educationalists on the Memorial, see *Educational Review*, April 1928, pp. 132–133.

against the government requirement for military training in senior middle schools not from principle but because of the expense involved. Several Southern schools introduced military training a few years ago, and schools in other parts of China are now considering whether to do so. The issue has not yet become a serious one for schools. It is bound up, however, with the question of the educational and moral value of military drill and of the Christian attitude to war.

Schools in some regions have found their Christian spirit sorely tested by the opposition of extremists in local Party organizations. The attitude shown by Christian schools in meeting these difficulties and in dealing with critics, opponents and agitators will be a measure of the religious life of the school as surely as the details of the religious program.

*4. The Social Revolution.*

The stupendous changes going on, often under the surface, in the social and economic structure of China, the rapid introduction of new ideas from the West, the clash of various isms and life philosophies, the changes in the ways of thinking and in public opinion are constantly raising new issues with which religious education must deal if it is to prepare students to live creatively as citizens and Christians in the new China. How the social problems of modern China can best be linked with the religious experience of the race, and how students can develop religious attitudes and ideals that will take in the whole of the increasingly complex life of this generation are problems to which many religious educators are now turning most earnest attention.

*5. Transfer of Control of Christian Schools.*

The whole question of reorganization and transfer, whether for the sake of registration and emphasis upon the Chinese nature of the institution, or whether for the sake of a more effective educational and spiritual contribution, has raised innumerable difficulties and new problems. How shall the new Chinese leadership be found and developed? Who shall be the holding bodies for transfered property? What shall be the relation between the new school boards and the founders? How shall the school deal with the various provincial rulings on school properties? How much financial responsibility shall the mission still assume? What shall be the relationship between the missionary teacher and the school? How can the Board of

Directors represent the church and yet be composed of men with educational vision and training? Are the Chinese boards and leaders confident of their ability to keep the schools entrusted to them truly Christian?[73]

*6. Changes in School Constituency.*

Three particular changes in the constituency which feeds the Christian middle school are causing serious concern to those responsible for the religious life of the schools. First, fewer students are coming from Christian homes and Christian background than ten years ago. The decrease in the proportion of Christian students is much more marked in the boys' schools than in the girls' schools. It means that Christian middle schools are now serving more a non-Christian constituency.

Secondly, Christian middle schools as a whole are drawing less than they did ten years ago from Christian primary schools. There are several reasons for this: many primary schools in connection with middle schools have been closed, the total number of Christian primary schools is decreasing and will continue to decrease; more Christian parents are sending their children to government or non-Christian private schools especially where educational standards in these are higher than in the Christian primary school.

Thirdly, the tendency in a large number of middle schools, especially in South China, is to draw more and more students from the wealthier classes. Educational costs and student living standards are rising with the result that it is more difficult for the boy or girl of the poor Christian home to obtain middle school training. A few middle schools are now introducing vocational courses at a much lower cost than the general middle school cost. But unless more scholarships or loan funds can be arranged, there will be less opportunity for the boy or girl of the farming or laboring family to enter middle school. Fewer middle school students are being helped in their education now by individual missionaries. The situation may result in the development of a new type of middle school for the poorer classes. Some schools which are patronized by wealthier parents are facing a new set of problems in character training and religious education with the more luxurious living standards which the children of the higher economic strata are introducing into the school. Some of these problems as they affect student life are discussed in the chapter on character training.

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[73] See "New Era Difficulties in Educational Administration" by L. F. Havermale in *Educational Review*, October 1927, pp. 321–325.

*7. Relationship to Primary Schools and to Colleges.*

The middle school has a very intimate relation to the primary school from which it draws students, and to the college to which it generally sends a considerable proportion of its graduates. A large number of Christian primary schools have had to close in recent years, and the total number at present is probably not more than half the number five years ago. In many cities and in certain sections where government education is progressing more rapidly, Christian primary schools are beginning to feel the competition of high grade government schools. In rural areas where elementary education is weak at its best, Christian primary schools still attract a large number of students and will continue to meet an educational lack for many years to come. Many Chinese Christian educators who are looking at the situation as a whole, feel certain that the government will ultimately want to control all elementary education, and that Christian primary schools will not have a very large place.[74]

In some provinces Christian elementary schools are registering, but the pressure upon them has not been as strong as upon the middle schools. Many primary schools are still continuing their religious program as part of the daily program. In other schools voluntary religious education is being applied in various ways:

(1) Parents are asked to make the choice for the children. In a large primary school in Hunan, although only 10% of the pupils were from Christian homes, 80% of the parents asked that their children be given religious instruction. In a primary school in Hangchow, however, where many pupils were from official and wealthier families, only 50% of the parents requested religious teaching for their children. Other primary schools have announced that religious teaching and worship is in the school program, but that any parents objecting might have their children excused. There is practically no objection from the pupils themselves to religious education in the primary school. It certainly seems wiser to leave the decision as to whether the primary child shall receive formal religious instruction to the parent rather than to the child himself.

(2) A considerable number of primary schools are putting chapel and religious teaching out of school hours before the

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[74] See Dr. T. T. Lew's discussion of this possibility in *Educational Review*, April 1924, pp. 180–181. He urges the churches to prepare for week-day religious education that will supplement the secular education of the public elementary system.

morning session or at the close of the afternoon session. This plan meets with varying success. In some schools where the religious program is interesting and the coöperation of parents is secured, almost the whole student body takes part.

(3) A smaller number of Christian primary schools are leaving all direct religious education to the Sunday School. Of course, the primary school with an earnest group of Christian teachers offers innumerable opportunities in the daily life of the school for character training and religious influence. Through stories of moral and religious value which are given a natural place in assemblies and classes; through the environment of the school with its flowers, scrolls and pictures; through club activities, athletics and hikes in which the Christian teacher may come in close touch with the pupils and guide their moral choices and character development; through visitation in homes of pupils; through coöperation with the local church, and particularly through the daily life attitude and personality of the teacher, a high note of moral endeavor and religious faith can be brought into the life of the whole school.

It would help the religious work of the middle schools if a careful study could be made by each middle school of the primary schools which supply its students and if contacts could be made between middle school and primary school teachers. Where the primary school is connected with a middle school, the correlation of the religious program should be easier. The majority of primary school students are day pupils, and the opportunity for allowing pupils into their home life is one which few schools as yet are using to large advantage. A few churches are attempting to provide week-day religious education for Christian pupils in government primary schools, but this is another field which has hardly yet been touched.

In 1924, 32 middle schools of East China reported 46% of their graduates entering college, 55% in boys' schools, and 25% in girls' schools. The average for East China may be considered high, but in the country as a whole probably not less than 40% of Christian middle school graduates continue their studies in college. In some schools the percentage of students who enter college is as high as 70% or 80%. A large majority naturally apply for entrance to Christian colleges. It is interesting to note that even non-Christian graduates still seem to prefer the educational standard, the environment and the spirit of the Christian college or university.

The relationship of the middle school to the college raises especially important questions for the Christian teacher.

(1). The student often needs help in the choice of his college. Some students will do better near home, others will profit by the change of environment and wider horizons of a distant institution. Middle school students need help in the choice of their special fields of study and in preparation for various phases of college life. This is a definite responsibility of the middle school.

(2). The interest of the Christian middle school in its students should the boy or girl go on to college. Letters from the middle school principal or religious director to deans, friends, or religious teachers in the college regarding the student's middle school experience would help greatly in introducing the student to his new life, and would help the college teachers in continuing and fulfilling the religious teaching and influence of the middle school. One middle school tries to have some teacher visit every former student who has gone to college during each school year. Another school has a definite plan for correspondence with graduates, including those in college. Closer coöperation between religious directors in middle schools and colleges would greatly strengthen religious work in both secondary and higher schools.

(3). There is need for more common thinking and planning in the enlistment and training of Christian teachers for middle schools. Christian colleges would render an inestimable service to Christian secondary education if they could send forth a large number of graduates committed to teaching in secondary schools as a great mission and challenging life work.

(4). The middle school connected with the college gives rise to unique problems not only in school organization and in discipline, but also in the correlation of the religious program. It is certainly better for the middle school and the college to have separate buildings and campus. Where this is not yet possible, middle school religious education should have a distinct leadership and program suited to the needs of middle school students and not be absorbed, as sometimes happens, in the religious organization and program of the college.

*8. Relationship to Other Schools.*

The moral tone of a school, attitudes to various groups, and in a real way the religious life of faculty and student body, are often most vividly manifested in the outward relationships of the school. The etiquette and spirit which should characterize these relationships may prove stimulating questions for discussion in teacher and student groups. The Christian

school has in the past met in athletic, literary and other competitions or in social gatherings and religious conferences chiefly with students of other Christian schools. Now that Christian schools are considering themselves as private schools and are so recognized, there will be increasing opportunity for contact with other private schools as well as with government schools. The Fukien Christian Educational Association, meeting in April 1929, devoted a half day of its interesting session to a discussion of the relationship between Christian schools and other schools. Three types of relationship were suggested: (1) The friendly relation — visits, exchange of speakers and printed material, athletic competitions. (2) Group fellowship and cooperation — joint discussion groups, social meetings, general meetings, common study and research, literary competitions, coöperation in patriotic movements, provincial athletic meets. (3) Academic coöperation in questions of student transfer, promotion and such.

*9. Student Thought and Life.*

Changing characteristics of student thinking and living, and the new needs, or old needs in new forms, which students are feeling, are raising many perplexing problems which those interested in character and religious development of youth are just beginning to face. In chapter III will be found a study of the student thought and life which is challenging Christian teachers everywhere in China to a type of religious education which will find its chief objective and interest in growth of student mind and personality.

*10. Conference and Findings on Religious Education*

In March 1924, a conference on Religious Education was called to meet at Shanghai College. The discussions centered about curriculum, worship and extracurricular activities. The conference recommended that students who had had no previous instruction in Christianity be put in separate classes from those who had a Christian background, and urged the use of directors of religious education in schools, the more serious consideration of students' life work problems, a careful study of the relation of schools to their environment, and more attention by teachers to extra-class activities and opportunities.[75]

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[75] *Educational Review*, January 1925, pp. 63–67.

The Religious Education sections of the Christian College Conferences at Nanking in 1924, and at Shanghai in 1926, considered vital issues of Religious Education of concern to secondary schools as well as to colleges. At the Kuling School of Religious Education which first met in 1924, and at other summer conferences and institutes, the religious situation in schools was generally discussed, and means of vitalizing the religious program were considered. The meetings of regional educational associations the past three years have given much more attention to aims, curricula and methods of character training and religious teaching. During the year 1928–29, the secretaries for Religious Education of the China Christian Educational Association visited school centers in North, East, Central and South China and met with Christian teachers in conferences, retreats and groups within the schools. In these conferences and discussions many vital issues were raised: What is the distinctive aim of the Christian school, and what is its special contribution to the new China? In what ways do Christian and non-Christian schools differ? How can religious education be carried on most effectively under the new conditions? How shall the religious responsibility in the school be divided among administrators, teachers, religious educators and students? These questions were brought up again and again out of the thinking and experience of Chinese Christian teachers in meeting the changing situation.

The conferences in China preliminary to the Jerusalem Conference served to crystalize much scattered thinking upon religious education in schools as well as in homes and churches. The China delegation to the Jerusalem Conference prepared on the way a valuable statement regarding Christian education.[76] The findings of the Jerusalem Conference itself upon religious education raise issues that every Christian teacher in China should consider. Their implications for school religious education are far-reaching.[77] "We may note that this method of Jesus in its emphasis upon positives rather than negations, in its purpose of assisting growth, in its insistence upon the discovery and sharing of experience, and in its ordered presentation of material is fully endorsed by the independent researches of modern educators. The contrast between it and the mode of religious instruction that still usually prevails in our schools and churches is so evident as to compel us to re-examine

[76] See Appendix for a part of this statement.

[77] See Appendix for a selection of especially pertinent passages from the Jerusalem report.

much if not the whole of our traditional schemes." "We believe that it is preferable that education be based on some religious belief than that it should be based on none." "The convictions of parents and pupils cannot be disregarded without grave injustice or coerced without evil results." "No method or curriculum can of itself avail to make religious education effective. Inspiring personalities in living touch with Christ must be sought and engaged for the task."

## III. Changing Conceptions of Religious Education

### *1. Aim of Christian Schools.*

Is the religious aim of Christian schools changing? Christian schools were first founded in order to educate the children of Christians and to prepare leadership for the church. The doors opened to some non-Christian families, the Western ideas introduced, and the modern school system initiated, were indeed by-products, but these were never aims in themselves. As the number of non-Christian students increased, schools were more and more thought of as an evangelizing agency and as a way of Christianizing the community. At the World Missionary Conference in Edinburgh in 1911, the China delegation characterized the aims of Christian education as:

1. The development of the Christian community through Christian teachers, laymen and preachers.

2. The instruction of evangelists.

3. A leavening influence in society and manifestation of the philanthropic spirit of Christianity.[78]

The National Conference of the China Continuation Committee, meeting in Shanghai in 1913, declared in its findings on education that the aim of Christian education is the development of Christian character in all who come within its reach, the training of youths for lives of the highest usefulness, and the production of Christian scholars and of Christian leaders in church and state. In 1919, replies of 149 middle school administrators to a questionnaire revealed the following order of emphasis in the Christian aims of the schools: education of the Christian community, training of Christian teachers, leavening of the community, training of church leaders, social uplift of the community.[79] In 1925, the General Board of the China

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[78] *Edinburgh Conference Report*, Volume III, Chapter 3.

[79] See results of a survey of schools by Rev. H. W. Luce in 1919, *Christian Occupation of China*, p. 408.

Christian Educational Association stated the function of Christian schools thus :

> "The special function of Christian schools, and the main justification for their maintenance supplementary to the public schools of China, is that they provide an education Christian in character for the children of the members of the Christian community and for others who desire to avail themselves of private schools of that type."[80]

But while the ultimate aim of Christian education has been broadening, the indefiniteness of immediate aims in particular schools, the confusion between educational aims and religious aims have given rise to frequent criticism. Prof. T. H. P. Sailer, on visiting China in 1916, said :

> "The first impression is that we have not yet come to a clear consensus of opinion as to the aims of our educational work. Aims immediate and aims ultimate are sometimes confused, and policies as a whole seem too opportunist."[81]

Dr. James B. Webster has made a thoughtful analysis of the varying and often uncertain emphasis in statements of aim.[82] He gives as reasons the conflict between religious education and general education now transferred to the mission field, the lack of reliable data on methods and results, and the too frequent association of education with propaganda. Regarding schools as mere adjuncts to the church is proselytism ; regarding schools as effective media of Christian evangelism is education in the sense of modern religious education. Dr. Webster states the aims of Christian education as :

1. The national development of the Chinese along their own lines ;

2. Adequate and effective expression of the natural powers of the pupils in social relations ;

3. The development of a Christian democracy.

The tendency in recent years has been to differentiate between the educational aims of Christian schools which should be in line with the best principles of modern education applied to conditions in China, and the specifically religious aims which give the Christian schools their unique character and contribution. Dr. T. T. Lew has summarized the purpose of Christian

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[80] *Educational Review*, April 1925, p. 108.

[81] *Chinese Recorder*, September 1916, p. 585.

[82] J. B. Webster, *Christian Education and the National Consciousness in China*, Chapter III, "Christian Education and Its Aims."

education in China in five points: the creation of a Christian social order; training of leadership to take the place of missionaries; education of Christian teachers; the realization of Christian world brotherhood; and the building of an indigenous church.[83]

In the thought of the late Dr. E. D. Burton, who headed the Educational Commission to China in 1922, Christian education is primarily "an expression of the Christian spirit. The fundamental purpose of Christian education in China is to make the largest possible contribution to the welfare of China. . . . and to develop a strong Christian community. . . . The quality of our education in Christianity is far more important than that it be compulsory."[84] Others declare that good education is in itself a Christian act. By setting a high standard in education and by experiment and discovery in new fields, good Christian schools make a contribution to the whole nation.

An outstanding missionary educator conceives the religious aim of the school as a "Christianized standard of communal life." "If we can so function as to have a distinctive atmosphere and character in contrast with non-Christian institutions, we shall have given a testimony more far-reaching in its influence and more convincing than if we merely induced a number of our own students to a profession of Christian faith. . . . We have reached the conviction that the primary need in China to-day is the transforming dynamic and spiritual idealism of our faith in our corporate life.[85]

Some middle schools have been able to register with a clear statement of Christian purpose in their application and constitution, but many provincial commissioners have objected to such a statement although they personally recognized the Christian aim and character of the institution. The central educational authorities have not generally been favorable to a declaration of religious purpose in the registration papers, and several Christian colleges have stated their aim in general educational terms or as the carrying out of the purpose and spirit of the founders. "To provide education and to develop character in Jesus' spirit of love, sacrifice and service" has been a common statement, with the word "Jesus" omitted where objection to a definitely religious phrasing was raised. Some

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[83] *Educational Review*, April 1924, p. 185.

[84] E. D. Burton, "The Purpose of Christian Education in China" *Educational Review*, January 1926, pp. 9–13.

[85] J. L. Stuart, "The Religious Policy at Yenching University," *Educational Review*, April 1925, pp. 159–162.

have felt that the mere wording of a statement for the constitution or for registration is of little importance in determining the Christian character of the school and should not be made a point of issue; others have felt it essential to have the Christian aim clearly and openly stated and recognized. The objection of government officials has been due in part to a fear of criticism from radical opponents of Christian education or unwillingness to give open, official recognition to the religious elements in the Christian school program. At the same time Christian schools have been told that they might continue their religious work on the voluntary basis without any interference.

The following interpretation of the aim and meaning of Christian education was prepared in 1925 by three Chinese Christian educational leaders—Dr. T. T. Lew, Mr. Sanford C. C. Chen and Mr. H. C. Tsao:

> "Although schools may have special aims, yet the cultivation of wholesome personality and strong character is a common aim of all education. There are many different ways of realizing this common aim. We believe that religious education is the most effective way. . . .
>
> "While moral training in the public schools is based on ethics, our moral training is based upon religion. We want our students to be influenced and moulded by Jesus, by his zeal for saving the world, by his joy in sacrifice, by his courage to serve; we want them to become Christianized personalities. Such an education does not make students unpatriotic; rather does it furnish them with an unlimited power for true and loyal devotion to their country and for victory over temptations to selfish greed and power. Such an education does not produce students with no love for humanity and society; it enables them to coöperate and serve with Jesus' deep sympathy and will to sacrifice, and to stand out against their evil environment. This is the distinctive element and special contribution of Christian education. Aside from this, Christian education and public education do not differ."[86]

To other Christian educationalists the broadening of the general aim of Christian schools and the separation of educational and religions aims involves serious dangers which should be frankly faced. Too hasty adaptation to modern trends and social needs and a weakening of the positive religious aim in education may result in secularization and ultimate loss of the

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[86] *Educational Quarterly*, No. 1, Vol. 3, p. 20.

distinctive Christian character of the schools. "It is of paramount importance that our institutions should be positively Christian. . . . If our institutions cease to be an active and positive Christian influence, there will not be a very strong reason for their continuing to exist. . . . We may be tempted to sell our birthright for a mess of pottage. . . . We will defeat our own object and stultify our whole *raison d'être* if we do not make it perfectly clear to our students that we put before them as the highest ideal in life, that of becoming loyal disciples of Jesus Christ and members of his Church—the great society that exists for the promotion of the Kingdom of God on earth."[87]

Dr. K. S. Latourette, surveying Christian education as a whole, declares that the most important question of missionary investment in education is "maintaining and increasing the Christian character of the school." He points to the de-Christianizing tendency in the larger universities of the United States once founded by Christian churches, due to the secularizing forces in industry and science, the changing character of the student bodies attending, the changing source of funds (more money coming from those not concerned with the Christian program), increasing alumni control, the tendency of many teachers to be neutral or agnostic to religion, and the lack of sufficient strong Christian administrators and teachers.[88] Both a philosophy of Christian education which puts prime emphasis upon direct religious aims and results, and a fear that Christian schools are on the road to secularization, are causing some missionary societies and missionaries to hesitate seriously about further investment of missionary funds in education.

### 2. *Objectives of Religious Education.*

With the broadening of the general aim of Christian education has come also a shift of emphasis in the aim of religious teaching from the acquisition of Biblical knowledge to the development of Christian personality. The difficulty of arousing student interest in religious study and of transmuting Biblical instruction into Christian character has been felt more and more keenly. At the triennial meeting of the Christian Educational Association in 1899, Rev. J. Jackson said with insight and vision, "One thought that should be prominently kept before us in arranging the religious courses of our schools is that our objective

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[87] F. L. Hawks Pott, in *Educational Review*, April 1924, pp. 122–131.

[88] *International Review of Missions*, October 1928, pp. 663–674.

is not an impartation of a certain amount of religious knowledge but the formation of Christian character. . . . The impartation of religious knowledge does not have any *necessary* connection with the formation of Christian character." Discussions on the teaching of religion since that time have either put the main emphasis upon Bible teaching and worship as an indispensable means or even as aims in themselves, or have tended toward a more inclusive aim that stresses the building of Christian character for a Christian school life.

*3. Religious Education and Character-training.*

There is evident in all the current interpretations and discussions of religious education among Christian teachers in China a growing consciousness of and emphasis upon the relation of religious education to character-training, or, as some would say, the place of character-training in religious education. This trend is due in a measure, as may be seen in the statement by Messrs. Lew, Chen and Tsao, to the desire to find common standing ground with the government school which also recognizes the need for moral education. Religious education is the means which the Christian private school believes most fruitful in the culture of that kind of character which is generally admitted to be essential for China's real salvation, and religious education gives a higher standard and stronger motivation in character development. Another reason for the trend is the deepening conviction that much religious education and even church relationship does not eventuate in character which can effectively meet the crisis and opportunities of new situations in the new China. Serious moral failures among middle school students deepen this conviction. If true character is what the youth deep in his heart desires and purposes to attain rather than what he is merely told to achieve, then the springs of character must be much more deeply stirred than they have usually been. Religious education must reach the desires and attitudes and the dreams of earnest youth, and guide the inner control of the moral life which in adolescence must begin to take the place of outer compulsion.

In several of the recent teacher conferences and retreats, the aim of religious education has been phrased in terms of the moral product of the school. "We must try to send out into society boys and girls with power of moral judgment, honest and clean-minded, who can bear responsibility without fear or faltering, who can resist temptations to greed and selfish power, who can coöperate with others in reconstructing their community, who will be willing to serve the common people in

humble ways and positions." "Our aim is *good Chinese*," said one thoughtful Chinese educator and explained that Christ was to be the standard of "good." "Let us make our aim more concrete," said another teacher. "We want to produce Christian men like" so-and-so. "If we can give to China a large number of absolutely honest and truly unselfish men and women," was another comment, "there will be no question of the place of our Christian schools."

The increasing application of educational principles to the teaching of religion, the growing independence and an assertiveness of student minds, the impact of a multitude of new ideas upon the thinking of youth, the increasing competition with government and other private institutions, and a frank study by many Christian teachers of the results of their work, have all stimulated re-thinking of aims and revaluation of methods. To re-define the objectives of religious education, to discard poor methods and to seek for more effective ones, does not mean that we disparage the older religious education or minimize its very genuine results and its important contributions to the church and nation. There is a growing desire to see more clearly the place of religious education in relation to the evolving system of secondary education in China, and to increase the power and product of religious education in the face of new conditions and needs.

We believe, in the words of the Jerusalem Findings on Religious Education, that "religion is an essential factor in education" and "education has an essential place in religious work." We are using religious education in this report in its broader sense to include all those experiences which foster religious insight and attitudes and develop Christian habits of living. Religion is a quality of relationship between man and God and between man and his fellows. The aim of Christian religious education is to discover and provide situations where Christlike traits of character may be judged and practiced, where knowledge and appreciation of the finest elements in the religious environment and religious experience of the race may best grow, and where personal religious experience—response of the self to God, and to the worthiest religious personalities, ideals and fellowship—may become a normal and vital part of the total enlarging experience of the child, youth and adult. We consider character training an essential part of religious education. We accept the statement again of the Jerusalem Conference:

> "As we understand it religious education cannot be confined to any one subject in the curriculum, method of

presentation, period of life, or type of environment. All that fosters the development of personality and fits it for the service of mankind, mathematics and science, literature, art and handicraft, has its appropriate place: and the Christian school exists to teach them as part of its religious task. Nor is instruction alone sufficient: the sharing in worship, the expression of faith in acts of service, the fellowship of play and of the common life must enter into our teaching."

*4. Standards in Religious Education.*

It is natural to turn from a discussion of aims in religious education to the question of standards in religious education. By what criteria shall the effectiveness of religious teaching and activity in middle schools be measured? How shall we define a "Christian school" or judge a "Christian atmosphere"? What are the minimum essentials for maintaining and developing the Christian character of an institution? Is a certain proportion of Christian teachers or students essential? Are certain religious methods indispensable? How shall we set up our standards, and how shall these standards be used?

Mr. L. K. Hall suggested the following methods for testing results in religious education:

1. A closer study of educational principles involved in the processes themselves, such, for instance, as the laws of learning, the conditions of "carry over," and the matter of "associate learning."

2. Experimenting with and extension of the use of such modern test methods as have proven to be helpful.

3. Following up "case studies."

4. Seeking the opinions of those who have participated in our religious educational work.

5. More critical appraisal of results in the light of the *whole* objective of religious education.[89]

The opinions of eighty Christian educationalists in 1928 on the essential factors in the Christian life of the school showed that personnel of the administrative and teaching staff was considered most important. The second essential was the character of the student body with the proportion of Christian students.[90]

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[89] "The Testing of Religious Results in Christian Education" by L. K. Hall, *Educational Review*, July 1927, pp. 252–255.

[90] *Educational Review*, April 1928, pp. 133–135.

In the Appendix[91] will be found a group of papers which attempt to define a Christian school and suggest certain standards or minimum essentials in religious education. They naturally present different points of view and are not intended to be final. They may serve, however, as starting points for discussion in faculty or student groups, and stimulate clearer thinking upon our objectives and methods.

The first paper is a section of the Findings of the China delegation to the Jerusalem Missionary Conference. The second paper is the result of several discussions led by the secretaries of the Religious Education Council of the China Christian Educational Association. The third paper has been prepared by the secretaries of the student division of the National Committee of the Young Men's Christian Association and represents a thoughtful student approach to the problem. The fourth paper consists of selections from an article by Prof. K. B. Westmann, of Lutheran College, Hunan, in criticism of the above papers and in defense of a viewpoint which is held by a considerable section of missionary and Chinese church opinion.

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[91] See Appendix, V. Suggested "Standards of Religious Education."

CHAPTER III

# STUDENT LIFE AND THOUGHT

"Student-centric" is one of the key words in modern education. Applied to religious education, it means that all courses of study, all kinds of activity and all forms of organization must first of all be based upon the abilities and the needs of the students. This basic principle calls for a better understanding on the part of teachers and religious work directors of the characteristics of youth, of their interests and problems. A knowledge of the latter is particularly indispensable in China at the present time when our youth are living through periods of "isms," revolution and disorder.

## I. Recent Studies of Student Interests and Needs

During the past four or five years there has developed in China not only an increasing appreciation of this basic principle, but also a serious effort to study student life and thought. Recently one middle school teacher of religion enthusiastically said, "What a privilege it would be for us teachers of religion if we could, so to speak, lift up the lids of the minds of our students and get a look within to see just what is there! How it would motivate and direct and vitalize our work among our boys and girls, our young men and women!" The following is a brief summary of several studies made in recent years.

### *1. Studies Made by the Student Department of the National Committee of the Young Men's Christian Association.*

Through the student secretaries of different local associations all over the country, and through the travel of national student secretaries, the National Committee has opportunities to make direct contact with students in Christian schools as well as in government and private schools. The method used is chiefly that of personal interviews, group discussions, open forums, and other forms of personal contacts. Once a year the student secretaries meet together in or near Shanghai to exchange and discuss their experiences. In the last conference held at Chiaoshan, Chinkiang, March 5–11, 1929, this was followed by an earnest discussion as to what they, as student

secretaries, could do to help the students solve their problems, what place Christian student work has in the school life, and what are the best ways and means of conducting student work.

*2. Studies Made by the East China Christian Educational Association.*

In the fall of 1925 a committee was appointed to devise a "test" for use in connection with entrance examinations to cover background, interests and attitude toward social and religious problems. The "test" worked out by this committee consists of three sections: first, background; second, interests and attitudes; third, Biblical facts. The questions in sections two and three are put in the form of multiple-choice. Although it was recommended to middle schools in East China to use this "test" and report results to the East China Christian Educational Association, together with suggestions as to improvement of the "tests," so far very few schools have reported the results to the Association, and so no attempt has ever been made to study the results.

*3. Studies Made by Various Schools.*

Many schools are now taking a religious census at the beginning of the school year, in order to discover the proportion of Christian students and non-Christian students and become familiar with the students' religious background. A few schools are using more elaborate methods for studying the students' background, mental development and moral and religious attitudes. The following schools are doing an especially significant work in this field:

(*a*) Tung Jen Boys' School, Paotingfu, requires every student to keep a diary, in which he can write his daily impressions or problems, record interesting experiences and put down new ideas that come to him. Each class has a teacher appointed to read the diaries once a week. In order to encourage the students to write what they think, the teacher must keep what he reads absolutely confidential. As the teachers look over the diaries once a week they may have personal conferences with the students in which any misconceptions or serious mistakes may be pointed out and personal advice may be given. This method, therefore, helps the teachers to know the life and thought of their students.

(*b*) Yü Ying Boys' School, Peiping, has worked out a self-examination card for junior two and three and senior one

students. The card consists of five sections. The first section consists of points for self-examination on abilities of learning; the second on one's attitudes toward the school; the third on one's ability for coöperation; the fourth on one's ability for leadership, and the fifth on one's individual character and social abilities. Each student is to grade himself in one of three ways: good, ordinary, poor.

(*c*) Foochow College, Foochow, has worked out a general information blank to be used by teachers in personal interviews. The blank is in English, as only the teachers will have it in the interviews.

(*d*) Fukien Christian University, Foochow, has worked out a "test" in English. The questions in the "test" are expressed in the form of multiple-choice, true-false, and similar objective-type questions. This "test" consists of three sections : the first deals with student interests ; the second with attitudes on various ethical and life situations; the third with religious concepts and religious information. This "test," if put into Chinese, can be used equally well in middle schools. Mr. Stowe, the author of the "test," says "on items on which other sources of information are available, such as the number interested in athletics, the results of the "test" showed a high positive correlation.[92]

*4. Studies Made by Individuals.*

(*a*) Dr. James B. Webster. In 1925 the China Christian Educational Association coöperated with the National Committee of the Young Men's Christian Association in making a study of Chinese adolescent interests. Dr. Webster of the Shanghai College, who had already made a psychological study of Chinese youth in 1918, was asked to undertake this detailed study. Dr. Webster's "test" consists of thirty-two questions seeking to learn from the students something of their mental background, the things they like to do and can do, their game preferences and reactions to objects and persons, their fears and aspirations, their idea of beauty, of right living and of God, and their relation to such spiritual forces as faith and prayer.[93] Dr. Webster's study of adolescence is on the largest scale yet attempted in China. The records were secured from all parts of China. Mission, Y. M. C. A., government and private

[92] *Educational Review*, July 1929.

[93] The author's *Interests of Chinese Students* which is in the process of publication.

schools were all included. Answers were secured from 4,640 boys and 842 girls and these were analyzed and grouped.

(*b*) Mr. M. Gardner Tewksbury. In connection with his work among the middle schools in the province of Shantung, Mr. Tewksbury worked out, in 1926, a method for evaluating the results of religious education work. His "test" is divided into three parts. Part One has to do with Biblical knowledge; twenty-two questions based on the New Testament and twenty-five based on the Old Testament. Part Two has to do with ethical judgment: twenty-nine problem situations. Part Three has to do with ideas regarding fundamental, ethical and religious problems; five questions. The plan used throughout the "test" is that of providing multiple-choice of answers for each question or of solutions for each problem. The "test" has been used in five boys' middle schools and three girls' middle schools scattered throughout Shantung. In all about 800 students have been tested. It was found that with few exceptions, the teachers in those schools agreed quite closely in their judgment of the characters of the boys rated. Mr. Tewksbury has also found out that there is a positive growth both in religious knowledge and ethical judgment as the students continue in their Christian experience.[94]

(*c*) Rev. E. H. Clayton. Mr. Clayton of Hangchow worked out in 1927 a set of questions to test middle school students. His questions are put in the form of true-false. There are altogether 145 questions; 30 have to do with general background; 50 with religious facts; 30 with Biblical facts, and 35 with attitudes. Mr. Clayton used his "test" in both boys' and girls' middle schools in Chekiang province, and in Shanghai. More recently Mr. Clayton has worked out a "test in Verb forms" to be used in English classes. The purpose of the "test" is to study students' honesty. The results of Mr. Clayton's studies have not yet been made available to the public, as they form a part of his unfinished work for his doctor's thesis.

(*d*) Mr. Charles F. Johannaber. Mr. Johannaber of William Nast Middle School, Kiukiang, has been contemplating the construction of new curricula in religious education for middle schools. Before undertaking the task, he believes he ought to know what middle school students have already learned, what they need to learn, what they like to learn, and what he wants them to learn. So he has decided to begin with a study of the first three of these four questions by means of a

[94] For the results of the study see the pamphlet entitled *Testing the Results of our Religious Education*, by Professor B. A. Garside.

"questionnaire." The first section of his "questionnaire" has to do with interests; the second, with background; and the third, with problems and life situations. The questions were answered last January by 331 students in the four Methodist middle schools in Kiangsi. There were only two or three students in the total of these four schools who did not answer his questions. Mr. Johannaber said in the conclusion of his findings, "The materials for the making of curricula in religion for middle schools are not to be found so much in the bookstores in Shanghai as in the backgrounds, the problems, the life-situations, and the needs of the very students we have in our classes now. Such materials will meet the needs of our students, and will be most effective in building for our students' characters that will be permanently enduring."

(e) Dr. Elam J. Anderson. In the year 1927, Dr. Anderson, while he was Professor of Education at Shanghai College, made a statistical study of how students "kill time."[95] As chairman of the Entertainment Committee, he wanted to find out what kind of amusements students would choose irrespective of what was offered at the College; of the various types of moving pictures, which is preferred and which is disliked; and what is student opinion on the responsibility of the college to provide amusement. Dr. Anderson worked out a brief questionnaire and submitted it to the students. One of the interesting facts he discovered is that "the old time literary society with its weekly program of recitations and papers has fallen into innocuous desuetude."[96] Although Dr. Anderson deals here only with the college students, yet his method is very suggestive to middle school teachers for discovering how their students use leisure time.

## II. Results of Recent Studies

Of the results of all these studies, those of Dr. Webster, of Mr. Johannaber and of the student department of the Y. M. C. A. are the most concrete and have immediate value for those engaged in school work.

### *1. Results of Dr. Webster's Study.*

Of the questions worked out by Dr. Webster, there are several whose present form is still unsatisfactory, as they are

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[95] Out of the returns from 295 students, he secured much valuable information.

[96] "Preferred Enjoyments" by Elam J. Anderson, *Educational Review*, January 1928, pp. 67–86.

apparently not fully understood by most of the students. In spite of this limitation the following four findings have a large significance.

1. A large group prefer competitive individualistic games; 47% of the boys and 66% of the girls constitute this group. Only 37% of the boys and 19% of the girls prefer coöperative team games. "If play has any value for moral and religious education that seeks to meet life needs, the earlier periods of adolescence are the most valuable for forming legitimate play habits and building mental attitudes and habits of team work, helpfulness, obedience to rules for the common good, fairness, self-control and progressive leadership.[97]

2. 50% of the students are either not able or are not willing to claim any special ability. He thinks that if this is a correct report of the conditions then schools are failing to help the students find themselves in relation to this important phase of life adjustment.[98]

3. A large group (boys 44%, girls 47%) are not able to give a definite statement of vocational plans. This finding shows that the need for vocational guidance is a very urgent one.

4. A large group of boys frankly want freedom to settle the problem of marriage by their own choice. Whatever the girls really want only 13% are willing to admit that they desire this freedom.

*2. Results of Mr. Johannaber's Study.*

Dr. Webster's study is very valuable to us, because he has given us a picture of the student interest and problems before the Summer of 1925—before the Nationalistic and the Nationalist movements in China had attained large dimensions. Mr. Johannaber's study, although it only touches the students in Kiangsi, gives us the student interest and problems in 1929—after the Nationalistic movement was suppressed and the Nationalist movement has succeeded in China. The following findings can therefore furnish us a basis for comparison.

1. Many students in Kiangsi are ready to abandon the old religious customs and are in favor of destroying the temples. The percentage of the latter goes as high as 83%.

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[97] J. B. Webster's *Interests of Chinese Students*, Chapter IV, "Play Interests."
[98] Ibid., Chapter XVIII.

2. The hardest problem in many students' families (55%) is livelihood. The replies show that the students feel the pinch of poverty. Mr. Johannaber says, "Our middle school education is too expensive to our students. Many students are willing to work their way through school, but what work is there to give them to do?"

3. The national problems in which students are most interested are unequal treaties, diplomatic questions, internal strife, disorder, and disbandment. In other words, national salvation.

4. The great problem in their relation with fellow students is lack of harmony, coöperation, and solidarity. Some students say in their replies that they do not even have one real friend.

5. The hardest problem concerning their future is serving or saving the country, college, livelihood and vocation. "The problems connected with college are probably, in most cases, questions of finance."

6. Their greatest problem concerning the church is false or imperfect Christians or pastors. "Here the younger generation rises up and condemns the leaders and members of the church. This type of reply occurs more frequently than all the other kinds added together."

7. Their hardest problem about being a Christian is falseness of Christians and difficulty or impossibility of being a real Christian. The latter means the students are wondering whether it is possible to live like Christ in China to-day.

8. Their greatest interest is in physical activities. "Ball games, outdoor games, indoor games, swimming and athletics," are all concrete terms used in Mr. Johannaber's paper in connection with the physical activities. It is therefore hard to tell whether the students prefer competitive, individualistic games or coöperative, team games. Intellectual interests (reading, literature, etc.) rank second. Art and music rank third.

### *3. Results of Y. M. C. A. Study.*

In the last Student Secretaries' Conference of the Young Men's Christian Association the following analysis was made of the present student thought and life. It gives us a general picture of the Chinese student.

1. Unwillingness to suffer; love of ease and comfort, and the tendency toward extravagance.

2. Opportunism.

3. Confusion of mind, rendering it difficult, if not impossible, to apply themselves to serious study.

4. Lack of appreciation of the necessity of self-discipline, resulting in dissipation of energy.

5. Lack of guidance and training.

6. Very recently a tendency toward a settling down to their school work. They are still dissatisfied with the government, but are giving more importance to preparing themselves for the future.

7. Less emphasis on participation in outside movements because of government suppression.

8. Mental dissipation because of lack of opportunity for expression.

9. Romanticism.

10. A spirit of fearfulness; restless apprehension.

11. Shrinking into their own shells.

12. An increasing willingness to face life's problems and study into them.

13. Irresponsibility to society for what they do.

The most pressing student problems, as the student secretaries find them to-day, are listed under the following headings:

1. A new social and economic order.

2. A more satisfactory relationship between men and women.

3. A more adequate philosophy of life and the place of religious faith in it.

4. Making a living and choosing a life work.

5. Creating better international relations and promoting world peace.

6. A satisfactory settlement of Sino-Japanese affairs.

7. Dissatisfaction with the present government because of compromise in many phases of national life.

### III. Report of Observations by Religious Education Secretaries of China Christian Educational Association

Turning to our own observations of the students in the middle schools all over the country this year, we have recorded more than a thousand different questions raised by students in

personal interviews, small group conferences and in open forums. Space does not permit us to include all the questions in our report. The most typical, significant ones, are included in the following summary.

*1. National, Political and Social Problems.*

The middle school students to-day are very nationalistic. They are deeply concerned about the place of China in the world. They are asking themselves whether the future of China permits them to be optimistic. They are debating in their minds as to the best way of unifying China. They want to know what is China's greatest need and what is their part in making a new China. The Christian students are asking themselves whether they as Christians can be patriotic and whether Christianity can contribute anything to Nationalism. If a student joins the revolutionary movement, he is criticized as radical; if he does not, he is criticized as indifferent and unpatriotic. What shall he do? How can he compose his mind to study in the present political situation?

International problems stand right in the forefront in the thinking of middle school students. The problem of a Sino-Japanese relationship is an especially pressing question at the present time. Many students feel that the only way for China is to fight. A few, especially those earnest and thoughtful Christian students, are raising such questions as: What is the right Christian attitude to Japan? Shall we join the boycott movement? Shall China keep on yielding? Is Jesus' teaching regarding loving your enemies practicable? Was Jesus opposed to war? Is not non-resistance weakness? Can we oppose Japan and love her at the same time? Is the boycott movement the best means to solve problems? What can the Christian students of China and Japan do together?

Two or three years ago the students had high expectations of the Kuomintang. Many of them regarded it as a panacea to solve all problems in China. Since the completion of the Northern expedition disillusionment as well as disappointment has come to a great number of students. They are now asking themselves whether they shall join the Party; whether there must be another revolution if the Three Principles are actually to be carried out; how can the ex-militarists be accepted as members of the Kuomintang.

Students are not only dissatisfied with the present government, they are also dissatisfied with the leaders of the nation. They are not sure whether men in power are revolutionists or

militarists. They want to know why, after the completion of the Northern expedition, both the military and political leaders are still extending their power. It is important to notice, however, that their disappointment with the leaders has made them feel the need of developing their own character because they are afraid that unless they do that they themselves may fall into similar temptations when they go out to serve in the world.

*Common Social Problems.*

1. Is there any value in preserving the old customs and teachings? What should be our attitude to them? What can I do when the older people do not sympathize with my ideas or ideals?

2. What is the best means of doing away with superstitions?

3. Is money all powerful?

4. How shall we reform society?

5. What is the moral standard for women? (Asked by girls only.)

6. Since present society is so evil, how can I stand against the currents? How can I not be defeated when I get out into society?

*2. Life Work Problems.*

To those students who are poor, these problems are pressing: Should they continue their study or should they give up education and work in order to support their family? If they continue to study, what should they do while they have no funds? If they give up education, what vocation should they choose? To other students, the problem of choosing a college or of finding a proper work to do after graduation is a difficult one. To the girls, the problem of life work is also becoming serious. What vocations can a woman choose? What place have the women in the business or political world? Students everywhere asked: What vocations are most needed in China to-day? By what principles shall we choose our life work? What shall we do to prepare ourselves for our life work?

*3. Home, Engagement, Marriage, Sex Problems.*

The students of the middle school age are naturally interested in sex problems. In this transitional period when old customs and codes are disregarded and new ones have not yet

been founded to take the place of the old, their minds are in a state of confusion. Yet so far as we know, very little has been done by Christian middle schools to help their students in this field. So when the students are eager to know the facts about sex, they easily become prey to unwholesome books, pamphlets and magazines which often deal with sex in unscientific or questionable ways. When they want to have great freedom between the sexes, they are perplexed why many missionary teachers should oppose them. They would like to make friends with the opposite sex yet they do not know what codes of etiquette to follow. They would like to choose their own mates, yet they do not know what standards should guide their choice. Many girls are wondering whether they should not remain single. Many married students' marriages were arranged by their parents and their wives are often not as well educated as they are. They want to know whether divorce is justifiable. If not, what should they do? Is there any value in the old big family system? Is the small family system practicable in China?

*4. Life Philosophy and Attitude Problems.*

From the following questions, we can see the trend of the middle school students in their spiritual quest.

1. What is the real meaning of life?

2. What is life for? Do we live for ourselves or for others? Why should so many people seek power, name or money at the expense of their life? What is the scale of value in our life office?

3. How can we make our lives happy? How can we find real interest and joy in life?

4. What is meant by philosophy of life? What is the Christian philosophy of life?

5. How can we believe in love as a principle and law of life when there is so much hate all around us? How do we know love can conquer hate?

6. Why does the new romanticism (*lan-man chu-i*) end in pessimism?

*5. Religious Problems.*

Many teachers have told us with a feeling of sorrow and disappointment that their students are indifferent to religion, especially to Christianity. But according to our observations,

many students are still very religious. Probably it is true that they are less interested in theological and Biblical problems than they were before, but they are more thirsty after truth and reality than they were before. The problems in their minds now are most searching ones that touch the very heart of religion. This was revealed in the frequency of such questions as the following:

1. What is God? Where is God? How can we find God and feel God? How can we prove there is a God? Why does God allow evil?

2. Is Jesus Christ God? In what ways is Jesus God?

3. What does it mean to be a Christian? What are the essential differences between Christians and non-Christians? Why are there so many cold Christians? What is the right Christian attitude to Japan? What is the Christian attitude to imperialism?

4. What is the use of religion? Why is religion necessary to life? What connection has religion with life? Is religion purely emotional or rational? Can a man serve his society faithfully without having a religion? If a man has high character, does he still need religion? If a man does not believe in any kind of religion, what harm is there? If I believe in Christianity what good does it do me?

5. Are religion and science contradictory? Can religious people ever be scientists? What does China need most to-day, religion or science? Are creation and evolution contradictory? Is the Revelation idea of heaven true? How do you explain the Biblical miracles? Is Christianity superstitious?

6. Is there cultural aggression? Are religion and education contradictory? What are the ultimate aims of Christian schools? Should Christian schools register? What is the responsibility of Christian students? What should be the Christian student's attitude toward non-Christian students? How can we Christianize our school life?

7. How can we find out the true meaning of Christianity? Is Christianity a running dog of imperialism and aggression? What are the motives of missionaries? What has been the effect of Christianity on the life of China? Why is there so much opposition to Christianity?

8. What progress is the Christian church making in China? Is it better to have a paid or voluntary ministry in the church? What is the Christian church doing to-day for the farmer and laboring class? How can a young man serve the church?

### IV. Need for Further Study

No final conclusions are to be drawn from the studies made by either the Young Men's Christian Association student secretaries, by various schools, by individuals or by us. These are only a beginning and we hope they will lead to more complete studies. Only thus can we hope to understand our students and give them more effective service.

### V. What Christian Schools are Doing to Meet Student Problems

It may be appropriate here to point out what some schools are doing to meet student problems.

1. Two schools have been trying a problem course in philosophy of life with the definite purpose of helping students to discuss and solve some of their own important life problems.

2. A number of schools are using Miao's *Student Personal Problems* or Ritter's *Christian Citizenship* as a basis for studying and discussing some of the problems that are particularly interesting to junior middle school students.

3. In a few schools there are teachers who are particularly interested in the religious life of students. They often personally recommend certain books to students to read in order to help them in their perplexities. Sometimes they loan their own books to the students; sometimes the books are in the school library.

4. A number of schools are definitely using their assemblies or special meetings as occasions for inviting well-known outside speakers to address their students on national and vocational problems.

5. Some schools have small Christian fellowships in which students have an opportunity to interchange and discuss their religious experiences. These group meetings are primarily used in helping students in their religious perplexities.

6. The customs of school or class excursions is becoming more common. One school in East China plans for several "key" teachers to travel with the graduating class. The purpose of the trip is to give the students an opportunity not only of visiting another city and studying its life but also of intimate fellowship and conference with the teachers.

7. Several schools have Christian Home Clubs, the purpose of which is to study together certain fundamental problems of

the Christian home. Students are very much interested in such clubs because they feel the club has to do with their immediate needs.

8. In a few churches near school there are organized such young people's societies as the Christian Endeavor, the Baptist Young People's Union, and others. Where both men and women are members, a chance is afforded for young people to study, worship and play together under Christian auspices. Several individuals interested in young people are also trying to invite young people for socials in their homes. This provides a home atmosphere and proper guidance in their social relationships.

9. In some schools there are teachers who are eager to help their students in various ways. It is surprising to find how many opportunities such teachers find. For example, a teacher of social science in a North China school has always found natural opportunities in his class-room to help his students with certain social and economic and political problems. One teacher of mathematics in a South China school—dealing with a subject generally regarded as dry—has, through his fair attitude in the class-room and through his friendly contacts, been most helpful to the religious life of his students. One dean of discipline in an East China school—a position which often makes the teacher unpopular among students—has succeeded remarkably well in meeting the personal problems of his students. One business manager in another East China school —a man supposed to deal only with the material side of school work—has been a most active person in a Christian student fellowship group. It is clear that the door is always wide open to all those who are really interested in their students and who earnestly want to do something to help their students.

CHAPTER IV

# SOME SPECIFIC PROBLEMS OF RELIGIOUS EDUCATION AND HOW THEY ARE BEING MET

## I. Christian Teacher Personnel

A strong Christian faculty is generally considered an absolutely essential factor in attaining the Christian purpose of the school. Not only are Christian administrators and teachers more sympathetic with the Christian aim of the school, but by the quality of their work and influence they are probably the single largest force in winning students to the Christian life. Dr. T. T. Lew has reported upon the result of a questionnaire which he gave to junior and senior college students.[99] The personality of the teacher was ranked highest among helps to their religious life. While the ideal of the Christian school has been to have an entire Christian faculty, yet this has been difficult to attain. Dr. Luce's survey of middle school education in 1919 showed 67% Christian teachers in East China and 63% in all China. The 1926 study of East China schools[100] showed 73% Christian teachers in girls' schools and 82% in boys' schools, an average of 77%. Dr. Miao's study of religious education in twenty-five East China schools in 1928 reported 74% Christian teachers, of whom 43.6% were considered to be helping the students in their religious life. A survey of fifteen schools in 1929 shows 73.6% Christian teachers, of whom 42.8% were actively interested in religious work. From these comparative figures it is evident that the proportion of Christian teachers has not decreased, but on the other hand has slightly increased since 1919. But how to enlist all the teachers in active Christian work for the school and for the students, and how to secure their hearty coöperation in the religious program of the school is a much more difficult question than that of engaging teachers who are merely nominal church members.

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[99] *Educational Review*, April 1924, p. 173.

[100] East China Studies in Education, No. 2, *Middle School Standards* in East China, by C. C. Chih and E. H. Cressy.

While Christian schools have a far greater proportion of full-time teachers than the average government school, yet the number of part-time teachers in some Christian schools is large enough to weaken seriously the continued and effective influence of the faculty upon the student body. The Chih-Cressy study of East China schools, 1926, showed that 22% of the faculties in fifty-nine schools were on a part-time basis. The same study reported 15.25 as the average number of teachers in boys' schools and 13.96 the average number in girls' schools. Girls' schools had a higher average of foreign teachers.

One Chinese administrator said recently, "There is a famine of good Christian teachers." All schools are looking for men and women with a scholarship which can command respect, teaching ability, vital and contagious Christian life, and power to influence for good the student's character. The situation is a challenge to the colleges to produce more Christian teachers for middle schools who will take their work as a great life mission and responsibility. Some schools have been remarkably successful in securing the best of their graduates to return after their college work and teach for a long period of years.

Personal problems of teachers and faculty relationships are discussed in Section X.

## II. Christian Student Personnel

Dr. Luce's survey of Christian middle schools in 1919 showed 51% of students in East China and 48% of students in the whole country from Christian primary schools. Dr. Miao's study of twenty-five East China schools in 1928 showed 28.7% from Christian primary schools and a study of fifteen schools throughout the country in 1929 showed an average of 25.4% who entered middle school from Christian elementary schools. These figures reveal a marked decrease in the contribution of Christian primary schools to secondary school enrolment. The percentages are lower in the boys' schools. Sheng Kung Hwei (Anglican and Episcopal) middle schools still draw the largest percentage from their own primary schools of any church body in China.

The 1919 survey showed 27% of students in East China, and 38% in all China to be from Christian homes. In the 1926 East China study (figures for the fall term 1924) 12% of the boy students and 41% of the girl students, average 20%, were from

Christian homes. The 1928 religious study of twenty-five East China schools reported 19.5% from Christian homes, the 1929 survey 18.3%.

In the fall term of 1924, forty-two East China schools reported 38% of boy students, 58% of girl students, total 45% who were church members. The 1928 study showed 15.4% of boy students, 43% of girl students, total 23.5% Christian students. The 1929 study of school religious life shows 29.2% of students in twenty-one schools enrolled as church members. Not only is the average proportion of Christian students decreasing but in some schools, which formerly maintained a goodly number of Christians in the student body, there has been an alarming shrinking of the Christian student nucleus. One well-known East China school now has 7.7% Christian students as compared with 30% five years ago, and teachers say the quality is lower; another has 13% as compared with 52% in 1923. Many schools as they face the fact of an increasing non-Christian constituency and of a smaller Christian student body, are compelled to ask themselves whether reduction in the size of the student body or radical change of emphasis in their religious educational program are essential if the Christian character of the institution is not to be lost. The minimum student body is generally dictated by the financial needs of the institution. Should there be a maximum determined by the spiritual resources available to deal effectively with the moral and religious needs of each student who attends ?

Some schools are finding that a large proportion of day students, which in some cases is more than one-half of the total student body, creates special problems of discipline, character training and religious education. One girls' senior middle school has recently ruled that all students must board at the school, on account of the difficulty of controlling the class preparation and guiding the character development of students who are under school influence only during class hours. In other schools the large proportion of new pupils each year, and the difficulty of assimilating them constitute the most serious problem in student personnel.

Some Christian educators say that a Christian school should have at least 75% Christian students. As a matter of fact, such a proportion has seldom been reached even in the most favorable years of Christian education. To secure even a 50% Christian student body in secondary schools would mean a limiting of the number of schools, a rapid growth in the Christian constituency, or a great lowering of fees to allow

more students from poor Christian families the opportunity of secondary education. Mr. E. H. Clayton, of Wayland Academy, Hangchow, feels that the serious loss in the number of Christian students with the consequent lowering of the Christian tone of the school places a great difficulty in the way of securing continued financial support from givers to missions, and urges more union middle schools with pooling of the Christian constituencies.[101] Other missionary and Chinese Christian educators have insisted that mere quantity of professing Christian students does not insure the Christian character of the institution. Students from Christian homes and Christian primary schools, they say, have often been indifferent to religion and have shown serious weaknesses. Christian students should not be placed in religious hot-houses. A small group of real active Christians is worth more than a large group of nominal Christians. Again, non-Christian students with keen minds, unusual abilities and enthusiastic spirit are potentially strong Christians if the right teaching and influences can be brought upon them. All would agree, however, that there is certainly a minimum of quantity and quality in the Christian element of the student body, below which the middle school cannot fall without endangering or rendering almost impossible the realization of its Christian aim.

### III. Organization and Leadership of the Program of Religious Education

Who should plan and direct the religious work of the school? Formerly the missionary principal was accustomed to assume the main responsibility for chapels and Bible courses, with the assistance of other missionary and Chinese Christian teachers. Students found opportunity for active expression of their religious life through the student Christian associations and similar organizations. Voluntary Bible classes, prayer circles, personal work and evangelistic campaigns supplemented the more formal required religious teaching and worship and the usual program of the school Y. M. C. A. or Y. W. C. A. There were wide variations, however, among the schools, in the way religious activities were planned and coördinated, in the training of religious teachers, in the quality of religious teaching and worship, and in the measure of responsibility felt by the whole group of Christian teachers and students. While in many

[101] "Christian Secondary Education—If Not, Why Not?", *Educational Review*, April 1929, pp. 128–133.

schools the religious program was effectively arranged and directed, and produced vital results, yet it was also often true that possible results in character and religious experience were seriously limited by the assumption that any teacher might teach a religious course or direct religious work, by diffusion of time and effort in unrelated meetings and activities and by the lack of a clearly conceived and wisely administered plan. Such methods, or lack of method, when religious education is challenged to prove its worth, are surely inexcusable and fatal.

The whole question of organization and leadership is now receiving fresh attention and many new experiments are being tried. Chinese principals with their administrative responsibilities are feeling the need for assistants who can give a larger portion of their time to the religious program of the school. The voluntary system calls for a better quality of religious teaching by trained teachers. Yet every Christian teacher should have some definite share in the program and teachers should work with, not merely work for, the students. This calls for common planning by teachers and students and a correlation of religious activities that will unify and energize all the Christian life of the school. Increasing numbers of missionary teachers are using their furloughs for special study in religious education, in the conviction that this is to be their special contribution to the schools during the coming years.

In boys' schools the most common method of delegating responsibility for religious work is now the committee plan; in the majority of girls' schools the whole faculty assumes responsibility. In twelve boys' schools of East China studied in 1928, 40% had religious work committees and 30% special teachers or directors of religious work. Only one out of thirteen girls' schools had a director of religious education. Twelve boys' schools of all China studied in 1929 showed the committee plan in 45.5% and a director in 27.2%; among girls' schools reporting, 66.6% placed responsibility for religious work upon all teachers.

1. In some schools, particularly Episcopal schools, the Chinese principal, when ordained or specially equipped, is taking direct leadership in the religious program. Executive duties usually prevent his doing much of the religious teaching. A principal who understands religious education, who can help to work out a religious policy for the school and who is vitally concerned in the moral and religious life of the students, is an invaluable asset to a Christian school, especially if such intelligent and inspiring religious leadership is coupled with high

administrative ability. However, it is a question whether the principal or headmaster should attempt direction in detail of the religious program. His official position and the problems of discipline make more difficult the growth of informal friendships which are the keynote of much vital religious influence. Again, a division of responsibility for religious work tends to disarm certain criticisms against it, as being of the nature of propaganda or of professionalism, and works for a larger cooperation on the part of faculty and students.

2. The movement for directors of religious work has been growing. In 1925 the East China Technical Board on Methods of Religious Education recommended that all middle schools provide a Religious Work Director, under whatever name they might prefer, whose functions should include: (1) general oversight of all religious activities in the school, (2) oversight of instruction in religion in the curriculum, but not necessarily all or even the major part of the teaching of religion, (3) promotion of faculty participation in school religious activities, (4) development of student initiative and guidance of student voluntary religious activities, (5) promoting coöperation with neighboring churches, (6) follow-up of ex-students. With the transfer of administrative duties to Chinese leaders, it has been natural for missionary teachers in many schools to take the position of religious work director. The number of Chinese directors, however, is increasing and many more who have special training and gifts for such work are being sought. In some cases the religious work director is not given this title in the school, but often he is known simply as chairman of the religious work committee, or teacher in the department of religion or in some other department, it being understood that he is chiefly responsible for the promotion of the religious program. A few schools have student pastors who are related to a nearby church but give their major time and interest to student religious life. Associated with the religious work director are those teachers who are giving courses in religion and ethics, or helping directly in other phases of religious work. It would be unfortunate if the tendency to appoint missionary teachers as religious work directors meant that this department of school life is still foreign. Of all departments it should be the most thoroughly Chinese in method and spirit, and for this reason some missionary directors of religious education are insisting upon Chinese associates or upon the securing as soon as possible of a Chinese teacher fitted for the position.

There are principals and teachers who object to having a religious work director, on the ground that he will do too much

himself and cause his fellow-teachers to shirk their responsibility. Such a danger does exist and if the director is too individualistic, or maintains too much of an official air, the religious work will suffer. There is a great deal a director cannot and should not do. All Christian teachers and students have privileges and opportunities in the matter of Christian work which the religious work director cannot and should not take away from them. He can, however, make available for the school the best knowledge and experience in the growing field of religious education and the results of research and studies with which other teachers do not have the time and training to become familiar. He can, because of his special preparation for such a task, help to outline a broader and more effective plan for each year's religious work. He is presumably better acquainted than other teachers with textbooks and teaching materials which may be used in religious education and with methods that are being tried in various places. He should set standards in his own teaching of religion and his work with students that will inspire others to work. He will have more time for planning the details of the religious program than the average teacher with his heavy teaching load. His leadership makes for continuity of effort with changing student bodies and is an effective link between the school and the Christian Student Movement and other outside Christian organizations. But his distinctive and essential contribution as a specialist in religious education will be a liability if it does not also enlarge and vitalize the contribution of the other Christian forces in the school.

The need for religious educators in middle schools is a challenge to Christian colleges and seminaries. At present the need is very inadequately met.

3. Where the school is small or the teachers are all Christian and actively interested in the religious program, faculty meetings or prayer services can be used for discussion of plans, religious courses and ways of helping the student's spiritual life. These matters should certainly engage the earnest attention of all Christian teachers. Retreats, discussion groups and other opportunities for fellowship and conference should be arranged. But many schools are finding that problems of religious work are often crowded out in general faculty meetings, or that everybody's business becomes nobody's business; hence the direct responsibility for the religious program of the year is better placed on a small committee of teachers vitally interested in the work. Where there is a religious work director, he serves as a member of this committee. The committee reports to the faculty and seeks the full coöperation of all

teachers. In some schools, student Christian leaders and even the nearby pastor are added to the committee and all of the religious activities are thus linked together. There is a great advantage also in getting student opinion upon the faculty's plans or rather in working out plans and methods with students and in sharing religious problems and ideals with them. In one large middle school of Fukien there is a religious work director each in the Senior and Junior Middle Schools and also one in the affiliated Primary School. These three teachers, together with the three deans, the principal and two others compose the Religious Work Committee. The Christian student group will probably be asked also to select representatives to serve on this Committee.

### IV. Religious Experience of Adolescence

Studies of adolescence by western psychologists have given considerable attention to religious experience and these studies are available to those working with Chinese youth.[102] Their chief value to teachers in China is that they emphasize the need for original research and study into the various phases of growth in Chinese adolescence. The widely different social heritage and religious background in China introduces many new factors. Chinese youth is in the midst of reconstruction and change, conflict of old and new ways and ideas, and adjustment to the new political, social and economic order, conditions which inevitably condition and color his thinking and living, his moral attitudes and religious experiences.

Some of the characteristics of the present-day Chinese adolescent student may be briefly sketched. He or she is extremely responsive to social suggestion and to the opinion and influence of the age-group. The new self-consciousness expresses itself in frequent revolt against old customs and standards or against what seems to be the imposition of adult ideas and authority. The conflict between the wider social interests and the individualism which still characterizes the emergence of a new self tends to develop loyalties to small groups or cliques as over against other groups; these loyalties are intense but often shifting. At the same time it should be noted that interest in causes, ideals and abstract principles is rapidly growing and is making a place for larger and more inclusive loyalties. The fear of disgrace, the sensitiveness to seeming injustice, the desire for approval are extended from the individual to the group,

[102] See books recommended in the Bibliography.

school, or nation of which the youth is a part. The standards of the group and the traits of admired heroes or leaders are imitated, but there is also a growing devotion to certain ideas and ideals and a willingness to sacrifice for them. In the passionate patriotism and social idealism of many Chinese adolescents is seen the influence of popular suggestion, the resentment against oppression, the desire for expression of the new social self, the wider intellectual interest and the worship of abstract principles, as well as the incomplete reasoning and emotional instability which are generally characteristic of early youth. Sex development and economic needs stimulate broader social interests and consideration of vocational problems, but also cause reticence and inner struggle during the period of mental and emotional readjustment to actual situations. The apparent irreconcilability of ideals with facts, of desires with means of satisfaction, of law with freedom, of self-development and the social good, lead often to moods of disillusionment and depression which are all the more marked by contrast with excessive exuberance at other times. In early adolescence the interesting activity itself engages chief attention, but as thinking and judgment mature the activity is questioned as to its purpose, meaning and value. Such questioning may be encouraged or stifled by circumstances, but the awakening of philosophical attitudes has begun. The adolescent is capable of being deeply moved by beauty in nature, art, literature and character, but his feelings and yearnings are often only half understood. The great problem and need is the finding of the self, the reconstruction of personal and social life habits to meet new situations, the unification of personality about inclusive purposes and dominating ideals.

Religious experience in adolescence does not develop apart from the features of general adolescent growth which have been described. There are great variations of type, as among western youth, but a great increase of those interests and desires which lead or may lead to personal religious faith and life. A large number who pass through the awakenings of adolescence, are satisfied with the religious traditions and habits of childhood or adjust themselves rather easily to conventional forms of religious devotion and service. Others are concerned primarily with the active expression of their growing religious idealism and seek to find more satisfying and worth-while forms of religious activity and social service. Those of a more sensitive and introspective nature find themselves going through periods of indecision and conflict which may issue in dissipated thinking and acting, or in a unification of desires about a dominant purpose or faith-

There is the emotional type whose feelings are quickly stirred by religious appeals, as by those of a patriotic or social nature, and there is also the affectionate type, easily moved by friendship and personal influence. The adventurous youth, upon a voyage of discovery, either revolts against conventional religious statements and forms, or seeks passionately for a personal philosophy of life and a religious experience which will show where meaning and value in this new world lie and give his life direction and power. Furthermore, there is the large group to whom religion has made no appeal because of prejudices which have been formed against it, or because it seems unrelated to their immediate interests and activities.

The ethical element in religion is related to the adolescent's search for guiding principles and for power to realize his ideals. His religious experience, if it becomes his own, must be born out of a sense of an intellectual and moral need for God and the light and inspiration of a religious faith. The more religious education is able to arouse and answer this consciousness of need, the more fruitful it becomes. Some teachers believe that if the opportunity is provided for the traditional forms of religious expression, such as worship and Bible study, joining the church and holy communion, and service activities, the normal growing religious life of the adolescent youth will find sufficient outlet. But the opportunities of putting students into thought-provoking and spiritually stimulating situations, of helping them at times of special need and crisis, of encouraging the quest for religious reality should not be ignored. Youth finds God in many ways; some come to feel Him in their personal experience of the beauties of nature, some see Him at the end of a process of serious thinking about life, some turn to Him in their moral struggles, some come to know and love Him through friendship and fellowship, others only through a disturbing disappointment or trial, illness or tragedy. For many the illuminating and inspiring life and spirit of Jesus has been the direct way to God. Others bear testimony to hours of meditation, prayer and spiritual illumination which have made life new for them. There is no question but that many adolescent students have passed through definite and clearly marked experiences of conversion, when they not only were dissatisfied with themselves and were kindled with emotion and made high resolves, but also realized a sense of release, a consciousness of God's presence, a meaning and joy in life they had never known before. The religious experience of others is a slowly deepening moral insight and religious faith. In the measure of their personal understanding of and devotion to Jesus and in vitality

of their private prayer life, Christian students vary greatly. More girls than boys, but in either case a very small proportion, have regular habits or seasons of private prayer. Whether this is due to the emphasis upon public worship, or because the Christian student has not found a way to make his private devotional life meaningful and helpful, it is not always easy to say. More students than formerly are on their own initiative forming small groups for spiritual fellowship and prayer. It is true in China as in the west that the phrases and forms of religious expression are determined to a large extent by the type of religious environment and training. But we are also witnessing much dissatisfaction with and criticism of existing forms and a reaching out for language, symbols and activities which shall be more effective channels of youthful religious aspiration and effort.

The religious doubts common to later adolescence are accentuated among Chinese Christian youth by the rapidly shifting standards, the inrush and conflict of new ideas, the criticism or disdain of religion and a multitude of new interests, which they find crowding upon them. An attitude of doubt may be a sudden creation or it may be the result of a gradual widening of the intellectual horizon and the impact of more liberal religious ideas. Such an attitude, however attained, may either lead to permanent skepticism and indifference to religious values, or open the door to a stronger, more intelligent and personal religious experience.

A better understanding of the religious capacities and tendencies of adolescence is essential if religious education is to minister effectively to the moral and spiritual needs of youth. What has been said in this brief study will suggest some methods of approach. The sense of need for what religious faith can give must be kindled. The youth must be helped to find God in his own best way. Idealism must be utilized and directed to social and ethical ends. Inner control must take the place of outer direction and increasingly higher motives must be appealed to. The whole question of motivation in religious work is deserving of the most careful study. The youth must be brought into contact with some of the great inspiring personalities of the past and present, and be helped to form great friendships. Vivid and dramatic symbolism makes a deep appeal during these years and has its place in religious organization and ceremony; the initiation rite into the fellowship of the church may be a profoundly impressive event in the youth's life. But there is constant danger on the other hand

of formalism in religious exercises; a growing religious experience needs room in which the spirit can grow. Some schools have their chapels or special prayer rooms always open where students individually or in small groups may resort for quiet meditation. This is the period of habit reconstruction, of forming many new habits; habits are determined by what the adolescent truly wants to be and by the opinion and standards of schoolmates more than by school regulations. A week-end out of doors, the contact with and vision of some great social need, the reading of a stirring biography, a friendship over a period of years, struggle against some personal weakness or social evil, an illness which gives time for reflection, a quiet talk with a trusted teacher or friend in time of special need, the day-by-day study under an inspiring teacher of religion, a religious message that illumines some unanswered questions or arouses new purposes — any of these experiences may stand out as the greatest influence upon the religious life and growth of an adolescent student.

## V. Religious Opportunity of the Registered School

How does the religious opportunity of the registered school or of the school which does not require religious education compare with the religious opportunity of other Christian schools? What religious work can the registered school promote within the limitations set by the government and by its own choice of policy? Not only administrators and teachers but a great number of supporters and friends of Christian education are asking this question. The answer will help to determine the program and goals of religious education in the school and the possibility of the school's attaining its ultimate Christian purpose.

Recent conferences of Christian teachers and the experience of several registered schools indicate that the religious opportunities of the registered school are many and varied. Elective religious courses or religious courses alternative with other courses are permitted, with the possibility of a majority of students selecting these courses. While worship services are free to those who desire to attend, the required assemblies bring together all the students and speakers sometimes use religious themes, upon the ground that religion is a phase of life and education. History and literature contain frequent references to religious history and ideas; the social sciences raise vital ethical and religious questions indirectly, if not directly; philosophy, ethics and similar subjects touch

religion at many points. A wise Christian teacher may call attention to moral and religious facts and implications and stimulate thinking and discussion upon them in and out of class without in any sense preaching or propagandizing. One English teacher frequently suggests religious themes for student essays and finds that many students choose them. Religious meetings may be held on the campus and special speakers be invited from outside. The library may contain religious periodicals and books and pictures on school walls include religious art. Teachers and students may carry on their voluntary religious activities and forms of service as they have always done. As one teacher expressed it, "Nothing can prevent a teacher or student from being a Christian in the school." The school by the example of the teachers, the tone of its social and moral life, the high standards of its class work, the spirit in its personal relationships, may be a laboratory of Christian character. In some places, local and temporary opposition and prohibitions have put severe hindrances in the way of all religious work, but registered schools under the National Government seem to have a large measure of freedom from interference, if they observe the regulations. Christian schools are coming to feel that the restrictions upon religious opportunity from without are not as serious as those created from within by inability or failure to meet moral and spiritual needs of students.

### VI. Application and Results of the Voluntary Method

Second only to the question as to whether religious education should be placed on a voluntary basis is the one as to how the voluntary method should be applied and what results may be expected from it. With the new religious education still in an experimental stage it is natural to find from year to year a variety of plans being used in different parts of the country, and frequent changes of methods being tried in a single school.

The ways in which religious courses are introduced may be grouped as follows.

1. Some schools, for example the English Presbyterian schools in the Amoy region, have never included either required or elective religious courses in the regular school curriculum. They have depended upon the required chapel period, extra-curricular Bible classes, church services and personal Christian influence, for religious teaching. In these schools the only change involved is making religious worship voluntary. They may, if they desire, put elective religious courses in their program of studies.

2. Some other schools, including a number in north China, once had required religious instruction but, when the pressure for registration became strong, they dropped the required courses and did not introduce elective ones. In these schools direct religious education has been entirely extra-curricular for several years. The opportunity now of offering religious courses to students is leading most of these schools to plan again for religious education in the curriculum. One girls' school reports that, not the northern regulations for registration, but a too crowded schedule of studies caused the dropping of religious courses from the regular curriculum.

3. Schools which have more or less unwillingly adopted the voluntary system or which still believe strongly that every student needs systematic religious instruction are giving opportunity for only a negative choice. If a student is unwilling to enter a class in religion, he reports to the dean or director of religious education and is excused. Otherwise he is expected to attend. The result of this method is generally a full enrolment in religious courses, but some teachers and students have questioned the actual freedom of choice which the method allows. A few schools ask entering students to sign a statement that they will study religion and consider that students thus make their choice when they apply for entrance, but the wisdom and fairness of this method have also been criticized.

4. Elective religious courses may be offered to the whole school, to classes or groups of classes such as Junior 3 and Senior 1. The results depend upon the teachers, the type of courses offered, the method used in presenting the courses to the attention of students and the general attitude toward religious study. Some girls' schools have been able to make the transition from the required to the elective method with little loss of attendance because of the Christian attitudes maintained. Students are "expected" to carry on the former religious program, although penalties for absence have been removed. Some schools which have been able to secure a high attendance at religious classes the first year of the new method are wondering whether the interest can be maintained from year to year without school regulations. Announcement on the bulletin board of the courses to be offered, advice from deans and teachers, presentation of the value of religious courses at a required assembly, have all been found helpful methods of enlisting larger enrollment. William Nast School, Kiukiang, found that when the religious courses were well advertised and explained at the beginning of the term, a majority of students elected them. The elective method is not confined to registered schools. Some

unregistered schools have elective courses and required chapel exercises, or have adopted the voluntary method in religious instruction for pedagogical reasons while not yet agreeing to registration.

5. Studies made in 1928 and 1929 show that three times as many schools are using the alternative method in religious education as are using the purely elective method, and that the alternative method is growing in favor, both for religious courses and religious exercises. That is, the student has a choice between a class in religion and a class in some other subject, such as ethics, civics, philosophy of life, or the classics. A few schools have experimented with the choice between religious courses and *San Min Chu I*, with generally unfavorable results. When *San Min Chu I* is being made a required course in civics by the government, it does not seem wise to put it in the curriculum as an alternative to religious courses. Alternative courses fit more easily into the course of study and time table, since those who are not enrolled in the religious course are at the same period attending the alternative class. These alternatives, when well taught, may be not only of distinct educational value but also, in an indirect way, of ethical and religious value. One teacher of ethics reports that more natural discussions of religion have grown out of this class than out of the formal religious class. A course in ethics, philosophy of life, or social science, while not religious education in the direct sense, may yet lay foundations for earnest religious study some later year. At the same time the school is not making religious instruction a general requirement and students have freedom of choice, which makes the religious courses when selected seem of greater interest and value. In most schools the individual student makes his choice at the beginning of the term. In one girls' school all students are required to attend both the religious class and its alternative for two weeks before choosing. In another school, by general agreement, the majority vote in each grade determines whether the religious course or its alternative shall be studied by the grade for that term. Some religious educators advocate that the religious course and its alternative be taught by the same teacher, so that the personal element of the teacher will not influence the decision.

6. Many primary schools are now asking parents to decide whether or not they desire religious instruction for their children. While some junior middle school teachers have advocated this plan especially for younger students, no middle school, so far as we know, is yet putting it into practice.

7. Several schools, although they teach religion in the curriculum, yet place the larger emphasis upon extra-curricular study and activities. The most effective religious teaching is done in Sunday morning voluntary Bible classes, Sunday evening song services, week night discussion groups led by teachers, the Sunday School, or in fellowships promoted by the student Christian association.

It is difficult as yet to appraise fairly the results of the voluntary system. Standards of judgment vary. Statistics of enrolment in religious classes are but one criterion of the effectiveness of the method. A study of east China schools in 1928 showed 35.9% of students electing religious courses under the alternative plan. The percentage in purely elective religious courses was higher, but the number of schools reporting much smaller. Nine schools of all China in 1929, with 1,759 students, reported 42.8% selecting religious courses as alternative to ethics. The lowest percentage is found in the second and third years of Senior Middle School. Statistics from individual schools vary greatly and tendencies over a period of years differ. A girls' school in north China reports 25 students taking Bible courses to 65 taking ethical courses, one in south China reports 60 out of 350 electing religion while another in central China has almost the entire student body enrolled in religious classes. One boys' school has been offering religious electives for two years without any response and considers the voluntary method a failure. Yet Yali Middle School, Changsha, in the fall term of 1928, with a Christian student proportion of less than twenty percent, enrolled 90 out of 144 students in religious classes. Foochow Anglo-Chinese College, in the spring term of 1929, enrolled 145 students in religious classes to 100 in civics classes; Nanchang Academy in the spring of 1928 had all Senior second and third year students in religious classes; Wenshan Girls' School, Foochow, has five classes in religion and one in ethics. In the Soochow University Second Middle School, Shanghai, enrollment in religious courses has increased from 35 to 90 in the past two years. A large boys' school, which two years ago was discouraged over the very small number in religious classes, reports in the spring of 1929 that two-thirds of the students in Junior first and second year chose the religious courses and one-third the ethics course.

When asked for their general impression of the influence of the voluntary system upon the religious life of the school, twenty-five east China schools replied in 1928: number of students reached small but spirit good, 38.9%; minority of

students in favor of the religious program, 16.6%; all students in favor of the religious program, 10%; no opposition, 10%; no particular influence or effect 27.8%. In many schools a reaction against religious instruction followed the change of system, but after a year or two the results were considered better than under the old plan. One principal in north China said in a conference, "We are not satisfied with our present results, but we will not go back to the old system." On the other hand, some teachers are becoming discouraged with apparent results and are wondering if the required method would not be more effective, even with present difficulties of carrying it out. The majority of schools are continuing the experiment with the voluntary method with a hopeful attitude, believing that decreased antagonism to religion, greater interest and self-activity, the stimulus to better religious teaching, as well as the proved possibility of teaching a considerable proportion of students through elective classes more than compensate for the fact that not every student in the Christian school is being taught religion through the curriculum. When the other opportunities besides curriculum religious instruction are considered, justification for keeping the Christian school open with the voluntary method of religious instruction appears even stronger.

In the matter of religious exercises, worship and chapels, we find both the purely voluntary and the alternative methods being used. For week-day chapel such substitutes as study hall, a general lecture, calisthenics, are offered; for the Sunday service usually a lecture by member of the faculty or outside visitor is the alternative. The majority of schools have two or three required assemblies a week with varied program of lectures, current events reports, music, announcements; the two or three religious chapels on other days are free. Sometimes a brief voluntary chapel period will precede or follow the required assembly. More schools have voluntary church service than daily chapel. A number of schools allow freedom in religious courses but still require attendance at chapel. Distinction should be made between chapels which include many features of the usual school assembly and those which are entirely or primarily for the sake of Christian worship and fellowship. The 1928 study of east China schools showed the average attendance at voluntary Sunday services to be 33.1% and at voluntary chapels to be 47.7%, girl students in both cases attending twice as well as boy students. The 1929 study of seventeen schools in all China showed 29.8% attending chapel exercises and 18.8% Sunday services in boys' schools; 72.7% and 54.9% being the corresponding averages in girls' schools.

Several problems in connection with the application of the voluntary system are being seriously considered. How can religious courses best be introduced into a crowded government-prescribed curriculum? What credits should be given for religious courses and should these be within the range of elective credits allowed by the government or be additional elective credits required by the school? What will be the effect of the voluntary system in the school's program of religious education upon the voluntary discussion groups and activities of the student Christian associations; is not correlation of effort more essential than ever? At present, attendance on elective religious courses and at religious exercises comes, as would be expected, to a large extent from the Christian element of the student body. How can the non-Christian group be most effectively reached in the voluntary program? Is the Christian school failing if it does not enlist every student in at least one religious course during the six years of middle school or in attendance at some religious exercises?

### VII. Christianizing School Life

A Christian school was playing a football match against a government school on a public recreation ground. Some of the general spectators made frequent abusive remarks about the Christian school athletes, and even to them. They did not answer back, kept their tempers, played smilingly and won not only the game, but the admiration of many who watched them. The incident was later told as an example of Christianized school spirit. A teacher writes, "We are having a splendid school year. The spirit among the boys has been excellent and we have just added two honors, one in the field of education and the other in athletics. The Board of Education has ranked us first among all the middle schools of the city on the basis of equipment and quality of instruction, and especially commended our principal for his success in administering the school and guiding the students. Our basketball team has won second place in the basketball tournament." In another school students voluntarily take turns in pumping water for the school reservoir. Do these incidents, and many more that might be narrated, indicate Christian influence upon school life? What, then, is meant by a Christianized school life, Christianized athletics, social life, recreation, student activities, school customs and spirit?

Mr. Ernest T. Shaw, of Yüying School, Peiping, has described the experience of one school in attempting to Christianize

the life habits of its students;[103] the methods used are largely club activities, personal relationship of teachers and students, and indirect teaching. In one school teachers and students have tried to formulate a code for Christian living; another school has its code of sportmanship. There is increasing interest in the standards of Christian character as applied to all phases of school life. Character training is so important a part of religious education and so essential to a high type of school life that a later chapter is given to some of its special problems.

### VIII. Relating Religious Education to Character

Middle school religious education has often failed just at the point of results in character. Christian character is held up as an aim but too often the religious instruction does not eventuate in the character desired. Is this due to vagueness in the aim, poor method, inadequate materials, lack of student interest and coöperation or, as many would say, the want of spiritual life in the teacher? How is this spiritual life to develop certain moral and social traits, attitudes and ideals in the student which will be a vital part of his own growing personality? Certainly there has been too much preaching about moral qualities rather than providing of opportunities for choice and practice of them. The suggestive inspiration of drama, stories, picture and biography has not been fully recognized. The influence of group standards and the possibility of changing individual character through the group are often not realized. Many teachers say that there is little difference between Christian and non-Christian students in certain matters of character. If the investigations of one teacher which showed that the Christian students did not rank any higher than the non-Christian in class honesty represented the situation in all schools, we should seriously question our whole policy of religious education. However, it is true that in many schools Christian students do measure much higher, at least in the estimation of teachers and fellow-students, in honesty, coöperation, sportsmanship, active and unselfish service and other elements of character. Yet, the actual moral problems and needs of students are often little understood by teachers, even Bible teachers, and religious education fails to impinge seriously upon the life situations and moral issues which the boys and girls meet from day to day and to prepare them for the new tests of character which they will meet as

[103] *Educational Review*, April 1929, pp. 142-149.

they enter into the wider society. The aims of Christian education which have been formulated in recent years by Chinese Christian educators stress character building. Character is not built in haphazard ways. Christian schools have much to learn at this point from modern educational principles and psychology. But it is possible for moral education and the development of social habits and ideals to go on through class work, school activities and group opinion with little religious motivation and little connection with the religious program of the school. A more effective relation between religious education and character training will add in the end to the strength and permanence of both, and the best method of achieving this relation in middle schools deserves earnest study and experiment by religious educators and all Christian teachers.

### IX. Religious Education and Discipline

Christian schools along with others have been perplexed and sometimes in recent years baffled by the difficulties of student discipline. The problem has not merely been how to maintain respect for school authorities and regulations. How can student initiative be encouraged and yet not overrun itself? How can self-government be developed and not conflict with the rights and duties of the teachers to whom the students have been entrusted? How shall moral lapses, wilful disobedience of rules or persistent infringement upon the rights of others be dealt with? How can more coöperation between teachers and students be brought about, in matters of discipline? What are the most effective ways of teaching orderliness, self-control, public spirit, loyalty to school rules and ideals? What is the connection of religious education with discipline?

After a period of much license in schools, government educational authorities are demanding that much stricter discipline be maintained. This reaction from the disorganization of education in many sections is due in part to fear of political radicalism among students, and also to a realization of the necessity for stricter control of student life and more careful guidance of student activities, if schools are to fulfill their function. Government regulations require a dean of discipline and in several provinces it is being insisted that he shall be an accredited Party member. Whether this dean of discipline is to be simply adviser to student political studies and activities, or deal with all matters of school discipline, is often not clear, in spite of the fact that the government regulations also define the administrative and disciplinary powers of the school administration.

Christian schools in general have had a good record of school discipline. Political and social movements, agitation from outside and the restlessness of student minds, have affected them, however, along with all other schools. But there can be seen in Christian schools a swinging of the pendulum back toward stricter control of students and a more serious attitude on the part of students to their studies and intramural activities.

One large private school, which has not had a student strike or serious issue of discipline in the past ten years, works on the principle of paying attention to big moral issues rather than small mistakes and of securing student coöperation in certain phases of discipline. Pride in the history and ideals of the school is developed. All students take part in all phases of school life but domination by any one small group is not allowed. There are no dismissals. A student who is not responsive to teacher influence or public opinion in the school is asked to transfer to another school. A number of Chinese administrators in Christian schools now say from their own experience that negative discipline is not sufficient. A negative discipline deals merely with infractions of rules; a positive discipline means student guidance through class or group advisers, personal contact with and understanding of students, training in self-control and self-government and the creation of school standards and spirit which shall make obedience to rules, for the sake of individual progress and group welfare, more willing and easy. The responsibility for discipline naturally falls more heavily upon the deans, but every teacher may have a share in positive discipline. And when the place of personal influence and example, helpful talks with students, guidance through temptations and crises and firm but sympathetic dealing with moral failures is considered, the relation of discipline to religious education is apparent. A recognition that religious education may help in problems of discipline does not necessarily mean that it should be used as a tool of discipline. Some Christian educators defend required chapel for its disciplinary value. If it is simply a way of getting students to obey a regulation, of regimenting students through a school exercise, of assembling students with least effort, the larger values of worship, religious aspiration and spiritual fellowship will certainly be missed. The discipline with most apparent results in student conformity is frequently not the discipline which makes for an understanding obedience and growing self-control. Religious exercises, no less than military exercises, suffer when the aim of an imposed discipline dominates.

The changing attitude of many parents toward school discipline is significant. They are expressing dissatisfaction with certain schools because of lax control of students in their free hours, because of lowered standards of study and work and are sending their children to schools where they think the supervision will be stricter and school rules better enforced. An increasing number of boys and girls, some from Protestant homes, are being sent to Catholic schools because of the more rigid discipline which is supposed to characterize them. This is a fact for Protestant schools to ponder upon. In both the duty of negative discipline and the opportunity of positive discipline, Christian schools may ask what their religious aims and methods, their Christian teachers and activities have to contribute.

### X. Teacher Relationships and Problems

Not only the proportion of Christian teachers on the faculty, which was discussed in the section on Christian teacher personnel, but also the life and mutual relationships of teachers, have an intimate effect upon the religious spirit of the school. That teachers as well as students have a multitude of personal problem is evident in any frank discussion by teacher groups. Crowded schedules of teaching limit the time which teachers have for their own intellectual growth and for personal contacts with students. In some schools there is a distinct lack of professional spirit among the teachers, interest in new methods and in the wider aspects of their work. Students are often reading and thinking in fields with which their teachers are unfamiliar. Many teachers feel no responsibility for the school outside of their own teaching hours. This is to be expected more or less with part-time teachers but is a disappointing attitude among full-time teachers. How to combat the spirit of teaching as a mere job and develop or discover more teachers with a sense of great responsibility and mission is the serious question asked everywhere. In some schools it is not mere indifference to the religious aim or student life which is giving concern, but the immoral habits and hurtful influence of certain teachers. Then there are the dangers of cliques in the faculty, jealousies over position, promotion and salary, non-coöperation with the administration, or even support of student groups against certain officers or teachers. Home problems and other outside relationships are not infrequently distractions to a teacher and hindrances to good work. The missionary teacher is wondering what his place is and how he can make his largest contribution, and is sometimes puzzled by questions of relationship to Chinese principals and fellow-teachers.

The right kind of principal is key to the solution of many of these teacher problems. A faculty can be so organized that responsibilities are wisely distributed, and coöperation and interest in school life is secured. Professional growth through reading and teachers' reading clubs or discussion groups can be encouraged. Traditions of loyalty to the school and its ideals can be built up. Faculty relationships and financial problems can be discussed frankly with the interests of the whole school in mind. Where strong wills clash or personal feelings arise, adjustments of work or responsibility can often be made without sacrifice of able teachers. A place and opportunity for teachers to mingle together in comradeship and play is helpful. Several schools have teacher club rooms and literary or social meetings at least once a month. The missionary teacher is finding that as co-worker and friend his opportunity is enlarging. He is wanted as a trained educator in his department, as an adviser in administrative and technical problems, as a sympathizing and understanding associate, as a link with the Western church, as a friend to the students and especially as a help to the religious work of the school.[104]

The religious life of Christian teachers needs cultivation and expression no less than that of students. The Christian-teacher-group or a small group of active Christian teachers may, without becoming exclusive, help all teacher relationships. A number of schools have faculty prayer meetings in which teacher problems and individual students are discussed in a more frank and intimate way than would be possible in the full faculty meeting. Teachers can share their own religious difficulties and experiences and find a deeper fellowship through the quickening of each other's faith and through prayer. The religious work director or committee needs this larger organized fellowship of Christian teachers. Here, as in all the religious life of the school, the interest and attitude of the principal counts for much.

Some city-wide Christian-teacher-fellowships have been formed which bring together occasionally for social intercourse, exchange of ideas and experience, and mutual inspiration, teachers from several schools. In Nanking there is now an association of school religious educators which meets monthly.

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[104] See a group of articles upon the missionary teacher in the *Educational Review*, January 1928:

Mrs. C. C. Chen. "The place of foreigners in Christian institutions of primary and secondary grades," pp. 36–40.

E. H. Clayton. "The place of the foreigners in secondary schools," pp. 41–43.

J. S. Barr. "The foreigner in the middle school," pp. 43–45.

The retreat plan is extending also to Christian middle schools. In several schools, Christian teachers are meeting for a day or two of conference and spiritual fellowship before the school opening and for a week-end once or oftener during the year. Personal religious problems, the Christian life of teachers and students, and plans for religious work are discussed freely and unhurriedly. Teachers and students sometimes meet in a joint retreat, with one or two separate sessions.

## XI. Teacher-Student Relationships

Many Christian teachers believe that Christian schools have the chance to develop a unique type of relationship between teachers and students which will be a stimulus to all education in China, and that this relationship is probably the most effective single method of religious education and that much more attention and time should be given to it. This opinion does not win unanimous assent. Some conscientious Christian teachers say that their chief contribution is good teaching and that it is not their function to help students in their personal or religious problems. Others accept the ideal of friendship between teachers and students, but find the method difficult. Again there are schools with a careful plan designed to promote personal contacts, which fails because too few teachers know how to follow up these contacts. It is true that a teacher is constantly influencing students in indirect ways, by casual acts and remarks and often when he is least conscious of the fact. On the other hand, the most fruitful relationships between teachers and students do not come about without thought and effort, without interest in students and sacrifice of time and spiritual energy for them.

1. One of the commonest methods in use for bringing teachers into personal contact with students is the appointment of advisers. In some schools each class is assigned an adviser for the year or for the whole middle school course. Or, teacher advisers may be attached to smaller groups of students within classes, or brought together because of special interests. Most student organizations have faculty advisers. At Nankai Middle School the forty sections of the six middle school grades all have advisers in their group activities, but the advisers change each term. About one-third of the teachers in the school are interested enough to undertake the work of advisers. Where the adviser only bestows casual advice and does not develop some student initiative and trust student effort, the plan usually fails of its real purpose. At one school the use of an interview blank at

the beginning of the year helps the teacher to become acquainted with the background and interests of students in his group. At another school, advisers read the daily journals of their students confidentially and are thus able to enter more into their thinking and life. The Christian teacher can spiritualize his opportunity as an adviser. The plan may easily become too mechanical or formal or may at times hinder the formation of free and natural friendships between any teacher and student.

2. Another method is that of communal living which some schools are attempting. Teachers eat in the same dining hall with students and live in their dormitories. They work together in the school garden, play together on the athletic field and share in other school activities. This method makes great demands upon the teacher, but is also very productive of understanding and friendship. Many teachers have envied the physical director his natural and informal points of contact with students, but equally fine contacts can be found in other common interests. The home dormitory experiment described later is an attempt to provide a situation in which the living together of a teacher with a group of students may be most natural and educative. There will always be a certain gap between teacher and student, except in rare cases. The teacher can not expect to become the playmate and complete confidant of every student, nor should he attempt to break down entirely the traditional respect which the student owes his teacher. He need not fear, however, that a more intimate communal life, based upon mutual respect, will increase the problems of discipline. Just the opposite is the case in those schools which are using this method.

3. Planning and working together on various school projects is a related method which many schools have found effective. The celebration of some school anniversary, a financial campaign for a new building or scholarship fund, the making of an athletic field or a road, a popular education movement, a clean-up day, may be opportunities for teachers and students to share thinking and activity and learn a new spirit of comradeship. The student patriotic movements have suffered from lack of teacher coöperation. A greater number of common projects among teachers and students, as a body or in small groups, would make the projects more educative and worthwhile, and would greatly stimulate better friendship and understanding.

4. Social entertaining by the faculty, as a whole or in homes, is attempted on a large scale in some schools and not at all in others. Difficulty is often found in putting students at ease at home socials or dinners and it is impossible, many say,

to invite a student often enough to make him feel at home. Much depends upon the teacher, the students who are invited together, and the planning of games, music, etc. Where missionary teachers plan much entertaining in Western style, it is advisable to provide for informal instruction in Western etiquette. When tactfully done, this has been much appreciated. Some principals and teachers use the occasion of a visitor's presence in the school to invite a few students to meet him at a meal. Social entertaining is valuable as an opportunity for better acquaintance with students in a home environment. It is not a method which all teachers feel free to use, however, and to be very effective it must be followed up in personal friendships.

5. Some teachers seem to possess a distinct gift for natural and informal friendship with students in the daily life of the school, but the gift may be cultivated by any teacher. In one school it may be a business manager, in another a teacher of mathematics, in another a science teacher, who by his sharing of student interests and love for the students themselves, is winning and helping most student friends. One teacher's hobby is his rose garden and he makes this a point of contact, which leads to many fine talks with students. Another teacher is gathering about him and his radio a group of young radio enthusiasts and using these natural friendships as a spiritual opportunity. Teachers here and there are attracting students to their homes or rooms. Some come, it is true, from a mere desire to pass the time, but many more feel that these teachers are their guides and friends. An extra bit of time given to a student, sympathy in a family sorrow, encouragement through a difficulty or disappointment, a visit during sickness, are little things that are often long remembered. But the greatest asset to the religious life of a school is the teacher who because of his own spiritual imagination and power can go beneath superficial contacts and even common interests and touch the deep springs of personality in his student. There are real difficulties in such friendship. Some teachers fear the imposition of friendship upon students, others the criticism of partiality from other teachers or students, and some shrink from making the sacrifice of time which living with students involves. It is indeed a costly method of character building and religious education, but no method is more needed or more creative.

### XII. The School and the Church

From many quarters in the Chinese church and missionary body comes the criticism that the Christian school is drifting away from the organized church and is not serving the church

as it once did. After many facts which give ground for this censure are admitted, it is interesting and somewhat encouraging to study reports of Christian conferences ten and twenty years ago and find that a similar situation was then described. The problem of relating the school and the church is no new one, but what makes it especially serious now is the decreasing proportion of Christian students and students from homes of the church. Thus at its student source, the Christian school is not primarily of the church. Girls' schools bring up the average so that, by and large, church families supply about one-fourth of student enrollment. The proportion of Christian students in graduating classes in usually from fifty to one hundred percent higher than in the first year of Junior Middle School. Very little progress has been made in a decade toward linking graduates and ex-students more effectively with church organizations.

Many middle schools are now being transferred to the control of Chinese church bodies and consequently the church is feeling more direct interest and responsibility. Church bodies do not yet contain a large proportion of trained educators and are not always intelligently sympathetic with educational problems and difficulties. In the change to the voluntary system the church is often suffering the most in loss of attendance, because it had taken attendance for granted and had not generally made itself a vital factor in the lives of students. Dr. T. T. Lew in his questionnaire to college students upon the religious forces that had made the deepest impression upon them found that they rated the Christian teacher highest and the pastor lowest.

This fortunately does not represent the whole situation. In a number of Christian schools to-day a student pastor or the pastor from the church near the school is a respected and strong influence upon student life. Some pastors are teaching religious courses most acceptably in schools, some are helping to direct religious work, others are opening their homes socially to students. Some are succeeding in enlisting not a few students in various forms of church activity. From the studies made in 1928 and 1929 it would seem that between thirty and forty percent of the students are attending Sunday church services. Approximately one-fourth of the schools conduct their own church service within the school and attendance in this case tends to be larger. A few churches are still drawing over half of the student body near them each Sunday.

The Peiping Teachers' Conference on Religious Education in November, 1928, gave an entire session to the discussion of

the problem of the school and the church. The objections of the modern Christian student to the organized church and its leadership, and the difficulty of winning and keeping the loyal coöperation of students in the church fellowship, were frankly faced. Many suggestions were made. The preacher must try to understand student life and thought. He should make friendships with individual teachers and students. He might, if he has the training in religious education, teach a religious course. He can help in making contacts with student homes. Students should be given more responsibilities in the church, be asked to lead boys' clubs and teach classes when possible. Their ideas looking towards improvement in church services or methods should be welcomed and considered.

The Christian student group might be given representation on some church committees. An interesting example of student response to opportunity for expression of their attitude was seen in a retreat at Taiku, Shansi, led by Dr. Hodgkin and Professor T. C. Chao of Yenching University. At one session the fifty or more Christian students present were asked to put their ideas in writing. The papers which some of them presented on "The Ideal Church" showed original and earnest thinking and were a happy surprise to many.

Special student services have been tried in several churches. A large church in Moukden provides for one such service a month, entirely in charge of a student committee. The students invite their own speaker, make all arrangements, select the ushers. There is a large attendance from government as well as Christian schools. The White Cross Society in Canton is a church movement of students and young people. Several services and musicals, the program entirely in student hands, are held each year. Elsewhere city unions of Christian students and other forms of fellowship associated with the Christian student movement furnish youth with the opportunity to arrange and lead religious services. While these meetings may be held in a church building they have little or no connection with the church as an institution. A difficulty which many students feel in all these services is the lack, as yet, of forms through which they may adequately express their religious aspiration and Christian fellowship.

Several schools have been considering how their religious work and the work of the nearby church might be better correlated. In one school students have contributed toward the remodeling of the church. Teachers are inviting students to accompany them to church. Church festivals are made occasions for special invitations to all students to attend. The

Episcopal schools especially have made a special point of preparatory classes for church membership within the school. They also stress the value of Holy Communion in the spiritual life of the student. This frequent and visible link with the church historic and universal is not easily forgotten.

Naturally among many Christian students conflict arises between their more liberal religious interpretations and the conservatism of the churches they know, a conflict which only those who recognize in what different worlds of thought the students and some pastors live can fully appreciate. It is this situation which leads some Christian leaders to say that the Christian schools, rather than the organized church, will during the coming decade feed the Christian thought and life movement. Yet the church for its own spiritual renewal, for leadership and for progress, needs youth, the youth from Christian schools. Until the Christian schools can follow up their students more effectively after leaving school, until Christian youth catch a greater vision of the church's need of them and their need of the wider church fellowship, until the church gives a larger place in its thinking and program to educated youth, the gap between the Christian school and the church will not be materially narrowed. The one encouraging sign is those few schools and churches which are steadily achieving better mutual understanding and correlation of effort in their work of religious education.

### XIII. The School and the Home

How can the contacts between the school and the homes of students be increased and better utilized? The value of knowing the home background of each student and of becoming personally acquainted with parents is everywhere admitted, yet only a few schools have a definite and connected plan for relating the school to the home.

The first opportunity often comes when the father brings his boy or girl for admittance to the school. From then on scholastic records are sent to parents or guardians, and some schools also report upon cleanliness, punctuality, manners, cooperativeness, faithfulness, friendliness and other traits of character. Some schools have a plan of periodic letters to student homes. Parents' Days and various school celebrations and exercises reach a certain proportion of the nearer homes. Visitation by teachers is more difficult than in primary schools, because of the larger number of students from a distance who board in the school. Some teachers say they do not save time

for this work because of crowded schedules. Others hesitate because of fear of embarrassing the parents or through want of a natural point of contact. Generally the opportunity is neglected because of no thoughtful plan to meet it. In one girls' school at Soochow, students are examined and weighed each month; if there is underweight or sickness the school nurse calls at the home and discusses the cause. In a few schools one or two teachers are expected to give part of their time to visitation in homes. Here and there interested teachers are following some of their students into their home life, during the school term or in vacations.

It would be possible to touch even the homes of boarding students, if certain teachers or teachers in turn were released for short periods each year to do it, or if some were willing to contribute part of their vacation time. In one school a religious work director is giving a month each year to this work and finds it most rewarding.

Christian schools need the full coöperation of Christian parents and at least the sympathy of non-Christian parents in their new religious program. To know the home life of each student, to have the personal friendship of parents, to help them understand and guide their children, and to extend the Christian influence of the school into families, are goals outside the schools which should illuminate and stimulate the work of religious education within them.

### XIV. Follow-up of Graduates

Schools follow up their graduates and ex-students in several ways. A majority coöperate to some extent with the alumni association and its branches. A smaller number have alumni and ex-student lists of their own with definite data regarding the location and work of former students. Some schools attempt to keep in touch with their graduates through periodical news-letters or bulletins. Where strong loyalties to the school have been built up, alumni often return or show their continued interest through contributions to a campaign or building fund. Photographs and records of the work of influential graduates are exhibited sometimes in the school, perhaps in a special alumni room.

An active follow-up plan means also introducing graduates and ex-students, particularly Christian students, to Christian friends, pastors, or association secretaries, in the places to which they are going. This, together with frequent correspondence, and at times visits to alumni groups, means time and

effort by teachers who are genuinely interested in the progress of the students after they leave school. The loss to the Christian church of Christian graduates has been so serious that some schools are considering assigning one member of the staff for part or perhaps all of his time to work among graduates. Each teacher could help by frequent correspondence with a few old students. Many students have declared that the friendship and continued help of a trusted teacher meant more to them in the problems and temptations which faced them after graduation than during school years.

### XV. Use of Sundays and Vacations

What should be the Sunday program in a Christian middle school? What restrictions should be put on the use of the day? How can a wholesome and helpful attitude to the Sabbath be developed among adolescent students? Ten years ago it was common to find a school requiring two or three religious services a day. Athletics were frequently forbidden. Today a greater freedom exists. In most schools students attend church freely, or choose between the religious service and an ethical lecture or similar substitute. While interscholastic athletics and intramural tournaments are usually prohibited, students take part in free play and ordinary games upon the campus. A majority of schools still require special permission for absence of boarders from school grounds, or limit the hours when students may leave. Students usually study in their rooms on Sunday evenings.

Relations with government or nearby private schools have raised a serious issue for some schools. In one city a track and field meet was announced covering three days. When the Christian schools found that a Sunday was included, a request was made for change of date. To their happy surprise the request was granted. A school in another city of the same province was not so fortunate. "The officials called a city-wide athletic meet for Thursday, Friday and Saturday. Our school, of course, entered. The meet was purposely dragged out a bit so that the last few events had to be run on Sunday. Our school still had two events, though they were not important since we had not won many points. In order to keep up its Christian standards, the school forbade the athletes to take part on Sunday and the students to attend. The order was disobeyed. When the faculty after two days' deliberation decided on proper punishment, the student body struck. Opposition has been stirred up among the populace and in

other schools through posters and public resolutions." This incident was later settled, yet it indicates the possibility of other conflicts due to the difference in Sunday standards between Christian and other schools, conflicts which only an effort at mutual understanding and tactful methods can avoid.

The Sunday problem needs to be discussed by Christian teachers and students together. One school is making its Sunday program a special subject of study and experiment for a year. Various schools have made helpful suggestions from experience as to the positive use of the day. Voluntary Bible classes and Christian Association meetings are usually held on Sunday, but these, with the Sunday services, reach only a part of the student body. Other students might be willing to join with teachers in hikes to interesting points, or to participate in certain club activities. A considerable number of Christian students in some schools teach in neighborhood Sunday schools. Other students might be willing to give lectures on health or citizenship. In several schools the need for well-selected books for Sunday reading has been mentioned. The library should be open for a part of the day. Although most teachers feel the need themselves of rest and change on Sunday, yet some are taking advantage of the students' greater leisure then for quiet walks and talks with students. It must not be forgotten that the adolescent needs times of freedom and solitude without the interruption of organized activity, or the intrusion of other people. To help the middle school student to see Sunday as an opportunity for worshipful solitude, for deeper fellowship, for mental and physical reinvigoration, and to see the need for the Christian Sabbath in China's new social life, is not so easy as making rules for Sabbath observance, but it is a more challenging and inspiring task.

The school usually considers itself free of responsibility for students in vacation months. But there is undoubtedly a great opportunity here for teachers who are willing to give some time and thought to the problem. Often a group of students from distant points remains at school during the holidays; these may be guided in their reading and play and be given opportunities for happy social fellowship. The leisure and informality of vacation days often makes friendship and personal talks easier. Teachers and students together may plan for the best use of vacations and some time in classes or other groups at the beginning of each term may be given to reports from individuals. The Daily Vacation Bible schools, popular education schools, summer service groups in villages, and other forms of vacation service can be encouraged. Some teachers visit students during

vacations, plan trips with them or accompany them to student conferences or camps, or keep in touch by correspondence with a few students at their homes or in their summer work.

The vacation often becomes the test of the character and religious life of the student in his home, or in a new situation, and as such is a moral and religious responsibility and opportunity of the Christian school.

### XVI. Recruiting Christian Leadership

The fact that a decreasing proportion of Christian middle school students is volunteering for the ministry and other forms of Christian leadership or life service, has been mentioned in other sections of this study. The recent history of the Student Volunteer Movement reflects this tendency. This organization, which for many years so actively and hopefully linked together students preparing for work in the church, has in these later years lost heavily in membership and influence. Some attribute this to the broadening of the basis of membership to include volunteers for medicine, teaching and other forms of service with a Christian motive. The need of the church for trained preachers and religious educators has been blurred, they say, by the emphasis upon the sacredness of all life callings. But there are deeper reasons. Many earnest Christian youth are critical of the organized church and question its function. The conventional types of work carried on by pastors and preachers have not appealed to the imagination of the student. The fact that some students are influenced by offers of financial aid, and by other forms of economic pressure, to take up church work, repels others of a more independent nature. Economic standards in church callings as compared with possible incomes in teaching and other professions, together with a prejudice against professionalized religious work, turn many students away. The theological schools have not been effectively related to the source of supply in middle schools. The church is often satisfied to get a man or a woman of average ability, and is not alert and eager to secure the student of outstanding intellect and leadership. A larger number of Christian girls than boys is now responding to appeals for church workers, but the best among both girls and boys will be hand-picked, from schools where enlistment for Christian leadership is given the emphasis in thinking, discussion and prayer that it deserves. That the best students today are not incapable of heroic adventure and sacrifice for a cause which stirs their imagination and fires their spirits, is shown in the remarkable appeal which Dr. W. T. Tao's Rural Normal School

near Nanking has been making among middle school and college students, and in the greater interest of many small student groups in the needs of rural life and the laboring class. Here and there a few choice youth are answering the call of the church, but the challenge must be made far stronger, the adventurous energies of youth be given more opportunity in the church, and enlistment for Christian life service be given a far greater emphasis, if the church of the next twenty-five years is to make any advance, and if middle schools are to contribute any leadership

CHAPTER V

# PROGRAM AND METHODS OF RELIGIOUS EDUCATION

## I. Religious Courses in the Curriculum

Whether required or elective, the religious courses in the curriculum demand the most serious and thoughtful preparation, both as to content and method of teaching. The emphasis upon these courses varies, as we have seen. In some schools extra-curricular Bible classes and discussion groups organized by the students themselves enlist the more active interest of teachers and students and curricular courses are few or weak. Some Christian teachers stress the need for religious spirit in all teaching and the opportunity for character building and inspiration in all courses—particularly in ethics, philosophy, history and the social sciences—and advocate indirect rather than direct ethical and religious teaching. The majority of Christian schools, however, consider the classroom study of religion and the Bible as an essential means of religious education; the voluntary system only makes it more important that the curricular courses which are offered shall be well organized and taught.

The religious teacher finds himself confronted with several difficult questions upon which opinions differ. What shall be the organizing principle in the courses? Should the chief teaching material be the Bible itself or textbooks on the Bible and on various phases of religion and religious life? To what extent shall English be used in religious classes? Should missionaries rather than Chinese teach? What methods of teaching will develop the largest interest and student coöperation? Should the aim of curricular classes be primarily instructional, or also inspirational, and directed toward the growth of personal religious experience? Should different types of courses be offered to students with and without a Christian background? Considering the greatest value that can be secured from the course and the crowded nature of the average student's schedule, how many hours a week should the class in religion meet? How much student preparation should be required in religious classes?

The results of the 1922 survey, "Christian Education in China," indicated that in many schools religious classes were

planned and taught in a most haphazard way, with little unity throughout the middle school course or correlation with other religious efforts. Not only so, but Bible classes were frequently assigned to Christian and even missionary teachers irrespective of their training and qualifications for this important work. For such schools the shock which religious education has received of late has been a decided good. There were indeed trained and conscientious Bible teachers and others whose love for their students overcame deficiencies in teaching method. In some classes the courses were carefully planned to cover the major portions of the Bible, or to deal progressively, as the students could appreciate them, with problems of religious knowledge and life. Recent years have marked a great increase of interest in curriculum-content, and the trend is toward better organization of material according to age and interests, as well as toward more life-centered teaching methods.

Some schools still aim to teach as many books of the Bible as possible in the middle school and plan their courses for each year accordingly. The Scripture syllabus for the eight forms of the Hongkong private Christian schools was, in 1928–1929: Old Testament stories, New Testament stories, Genesis, Exodus, Matthew and Mark, Luke and John, Esther and the first eleven chapters of Job, Matthew and Acts. While there are ways of making Bible books intensely interesting to middle school students, yet the weaknesses of an artificial assignment of Bible books to the middle school period are so apparent that this method of curricular organization is steadily losing in favor. More and more the effort is being made to relate both Biblical and extra-Biblical religious material to age interests and needs and to introduce reference material that will help both teacher and student to a better understanding and appreciation of religion as a part of history and life.

Recent actions of the committees on religious education of regional educational associations reflect the new interest in an improvement of religious curricula. In 1925 a committee of the East China Christian Educational Association recommended that "the major objective of the curriculum study of religion should be to give students an adequate knowledge of the factual materials of religion as an essential part of education," and suggested the following minimum courses in religious education to be offered in each school:— Chinese Religious Backgrounds, Introduction to the Life of Christ, including Old Testament Materials and Outline Life of Christ, the Teaching of Jesus, the Development of the Christian Church. Additional elective courses suggested were:—Lives of Great Men and Women

(Chinese, Biblical, International), Character-Building (based on student problems), Social Teachings of Jesus and the Prophets, the Social Values of Christianity, History of Religion. And especially for Christian students:—Advanced Biblical Courses, Methods of Christian Work.

The Committee on Religious Education of the Chihli-Shansi Educational Association in 1926 recommended elective courses in the middle school as follows:

Junior Middle School:

1. Introductory Course to the Bible.
2. Life and Teachings of Jesus.
3. The Early Christian Church.

Senior Middle School:

1. Comparative Religion.
2. Christianity and Civilization.
3. Social Problems (working out projects).
4. The Social Teachings of Jesus.
5. The Social Teachings of the Prophets.
6. A Teachers' Training Class in Religious Education.

The religious curricula of a few selected schools will be of interest:

*I. Mary Porter Gamewell School, Peiping*

Junior 1. Great women of the Bible, in correlation with biographies of great women of the world.
Junior 2. Life of Christ, taught by textbook, pictures and stereopticon.
Junior 3. Comparative Religion, trips and observations.
Senior 1 and 2. Teachings of the prophets for modern needs.
Senior 3. Study of Religious Worship, drama and pageantry, art.

*II. Swatow Academy*

Junior 1. Life and Teachings of Jesus.
Junior 2. English Bible.
Junior 3. Social Problems.
Senior 1. Social Problems.
Senior 2. Comparative Religion.
Senior 3. English Bible.

*III. Laura Haygood Normal School*

Junior 1 and 2. World's Famous Men and Women.
Junior 3. The Making of the Bible, Life of Jesus.
Senior 1. Life and Teaching of Jesus and the Prophets.
Senior 2. Comparative Religion.
Senior 3. Methods of Teaching Religion, Practical Life Problems.

*IV. Kashing High School*

Junior 1 and 2. Biographies.
Junior 3. Jesus' Philosophy of Life.
Senior 1. Philosophy of Life.
Senior 2 and 3. New Testament Books.

*V. Union Girls' School, Hangchow*

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| Junior Middle | A Group. | Life of Christ, General View of Bible. |
| | B Group. | Acts, Old Testament History (to time of David), Church History. |
| Senior Middle | A Group. | Life of Christ, General View of Bible. |
| | B Group. | Life and Letters of Paul, Prophets, Later Old Testament History, Methods of Teaching Bible. |

(Group A for students who have not studied the Bible before, Group B for those who have had Bible instruction.)

The study of twenty-five east China schools in 1928 showed the following religious courses offered in order of frequency:

*Junior Middle School.* Biographies, Life of Christ, Comparative Religion, Bible teachings, Bible books, Old Testament, Church history, Social problems, and Christianity. Ethical courses: Ethics, Personal problems of students, Citizenship.

*Senior Middle School.* Comparative religion, Life of Christ, Social problems and Christianity, Books of the Bible, Old Testament, Jesus' Philosophy of life, Religious Education. Ethical courses: Ethics, Philosophy of Life, National and social problems, Personal problems of students.

The 1929 survey of selected schools throughout China showed the Bible being used as the textbook in 44% of religious

courses, and other textbooks in 55%. The alternative courses comprised: Civics 25.8%, Ethics 29%, Philosophy of Life 22.6%, Three Principles 22.6%. Chinese was the medium of instruction in 68% of Boys' Schools and 86.1% of Girls' Schools.

A significant trend is the greater use of biographical material in the Junior Middle School. The Life and teachings of Jesus are receiving a distinct emphasis. One school teaches only the Life of Christ and the Gospels, believing that students need only to be brought to intimate knowledge of and contact with the Master. Comparative religion and the essential teachings of Christianity are being given a larger place. The teaching of Party doctrines and the influence of many social theories and philosophies of life are stimulating a desire to know clearly what are the fundamental ideas of the Christian faith and philosophy. Many religious teachers are advocating a positive type of religious instruction which shall make the student thoroughly familiar with the essential facts and teachings of Christianity. Some fear "over-indoctrination"; others are concerned lest teaching about religion shall neglect basic facts upon which the student needs to build his ethical and religious judgment. The growing number of classes which deal with life-situations and the personal problems of students is a hopeful sign, but opportunity should also be given for all who so desire, especially for children of Christian parents, to study the Bible directly at times during their school course. Criticism has come from Christian parents in many places that their children have no Bible courses to elect. The provision of introductory courses for non-Christians should not obscure the need for more advanced courses for students with a Christian background. How to reach the non-Christian element in the student body through curriculum religious instruction is a serious problem in itself upon which many religious educators are spending earnest thought and effort. What type of courses will best capture attention and build religious interest?

Recognizing the value of continuity and connection in the religious curriculum, religious teachers have been experimenting with various unifying principles. Professor C. H. Johannaber of William Nast School, Kiukiang, worked out a curriculum which led the student to consider in successive years his relationship to his home, community, school, church, nation. Rev. K. B. Westman of Hunan is a strong advocate of Church History as the connecting thread. "The neglect of Church History is a very serious matter. It contributes to the weakening of the students' connection with the Church and to their isolation from

the great international community which we call Christendom. They never make the acquaintance of the Christian heroes and saints of the past, who can give vivid illustrations of what Christianity may mean and has meant in human lives. They never learn to understand the great religious movements, whose traces are still discernible in the Christian groups of today with their rich and free variety of mutually supplementary gifts and aspects of the truth. They have no sufficient background of connected knowledge about the life of Christendom and may therefore be more easily swept off their feet by any wave of anti-Christian propaganda. This study of Church History should be especially concerned with the great men and most important movements, and so give the students the possibility of understanding what Christianity has produced during the ages, in personalities, thinking, piety, worship, practical work."[105] Others would center the curriculum about the developing intellectual, social and religious interests of the student and the activities or projects in which he becomes most actively engaged. A discussion of some of the newer experiments in religious curricula will be found in Chapter VII, Section III.

In the classroom on religion memorizing and the recitation method are still largely in vogue. Some teachers are succeeding in enlisting student coöperation and activity and in stimulating discussion, outside reading and thoughtful papers. Classes in comparative religion are using more direct observation for the gathering of material. The classes in the personal problems of students, and in the relation of Christianity to social and national problems, are awaking an interest that extends beyond mere book study, but here as in so many courses the lack of suitable reference material in Chinese is keenly felt. A few teachers are using pictures, posters, maps and other visual material with effective results.[106] Graded religious textbook series issued by different publishing houses in the United States are being used in some senior middle schools, but adaptation is necessary with all English texts and much depends upon the skill of the teacher who handles English material. The most interesting and significant development in method in the past few years is the greater use of the project principle. Mrs. D. D. Barbour's "Desired Bible" marked a revolutionary new interest

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[105] From a private letter of Rev. K. B. Westmann, Dec. 1928.

[106] See "The use of pictures in school" by Julia M. Kunkle, *Educational Review*, July 1925, pp. 240–247.

in religious study growing out of life activities and new approach to religious teaching.[107]

A bibliography of the best available textbooks for middle school religious courses will be found in the Appendix. The urgent needs in curriculum material include a textbook in Christian Ethics, a Philosophy of Life from the Christian point of view, biographies for use in Junior Middle School classes, outline for the discussion of social and religious problems, with reference data, Bible study helps, which will relate Biblical literature to present life and thought, and graded textbooks in religion.

### II. Worship and Religious Meetings

In all Christian schools, even in those where religious instruction has been carried on outside of the regular curriculum, chapel and other religious services have been considered an essential feature of the religious program. In former years the value of the chapel period as a required gathering of all the students and its value as an opportunity for religious fellowship and social worship were not often distinguished. The chapel was an occasion for an address of a general nature, for school announcements, and for the development of *esprit de corps* in the school, as well as for prayer, song and religious teaching and inspiration. With the increasing emphasis upon order and beauty, reverence and meaning in worship there has also come the desire to separate the assembly from worship element in the school gathering. Government, private and Christian educators are in general agreement that the values of the required school assembly should be conserved. Where the voluntary system has been adopted, either a free worship period has been arranged before or following the required assembly, or the assembly and the religious chapel have been held on alternate days. A few schools still endeavor to combine the assembly and the service of worship, believing that the religious note should be brought into all school activities, or that the assembly-chapel should be made the center of the school's corporate life. A majority of schools, however, are now working on making their chapel and Sunday services independent of the general school assemblies. Some registered schools feel free at times to introduce speakers on religious topics in the required assembly, but the expression

[107] Mrs. Barbour's book gives descriptions of projects which have been used. See also "The project method of teaching religion in Chinese primary schools," *Educational Review*, January 1926, pp. 29–35. "Improving religious education in middle schools," *Educational Review*, Jan. 1926, pp. 35–44.

of religious faith and aspiration through hymn and meditation and prayer is left to the voluntary chapel periods where spontaneous attendance can insure a spirit of genuine spiritual fellowship and reverent worship.

While recognizing the value of a whole-hearted rather than a forced participation in worship, many Christian teachers have been deeply disappointed in the small attendance under the voluntary system. Attendance at Sunday service is usually much larger than at the weekday chapel. Among the reasons for the low interest at many schools in the religious chapel have been: a reaction from the former required attendance at chapel, monotony in the program, lack of student participation in the planning of the services and in carrying out the program itself, lack of interest of some teachers, too much speaking on uninteresting themes, poor understanding of the meaning and value of public worship, student indifference to religious ceremonial, and inertia. Many schools are meeting the obstacle of inertia by making the chapel service alternative to a lecture or discussion group, so that non-attendance at chapel does not give freedom for loafing or for disturbing the worship of others. Sometimes, through well-planned announcements and notices, through personal invitation of teachers and student leaders, the opportunity of the chapel period is brought constantly to the attention of the student body.

A special building or room for the worship services and religious meetings is undoubtedly a great help in creating an atmosphere of reverence and the spirit of communion with God and fellow-Christians. All Episcopal schools and a few others have chapel buildings which are used only for worship. Other schools have fitted up special rooms for religious meetings, separate from main classrooms or assembly halls. The care of the chapel building or room is sometimes given to a student group. At St. Hilda's Girls' School, Wuchang, the Christian students take turns in cleaning the beautiful chapel building and altar and find great joy in the task. The chapel building or room may also be used as a place for individual meditation and prayer. One boys' school has kept a light always burning in the chapel and feels that this plan has been justified by the few students who have found help from this place for quiet prayer.

There is considerable difference of opinion as to the best program for worship services. Some advocate a greater use of responsive readings and prayers and favor better music and an impressive ritual. Some feel that drama and pageantry have

their place on occasions, for they make an appeal to the adolescent. Episcopal schools stress the dignity of worship and the more formal program. Most other schools have found that chapel services made up purely of worship usually fail to interest the students, and so continue to have chapel talks. Such talks vary, as might be expected, all the way from dry and platitudinous homilies, to living, practical and inspiring messages growing out of understanding and experience. Several schools have now printed selected hymns and school songs in a booklet for local chapel and assembly use. There is a growing demand for better hymns and for worship programs and ritual material. The new edition of "Association Hymns," edited by Dr. T. Z. Koo, is meeting this need to some extent. Professor T. C. Chao is working on a new book of worship for use in Yenching University Chapel, which will ultimately be available for other schools. The worship programs for one year, which were prepared by a class in religion at Mary Porter Gamewell School, Peiping, not only enriched the chapel services in that school and in other schools, but also demonstrated the value of teacher-student coöperation in this field.

Miss Lambert has said that the greatest factor in maintaining the distinctive spirit of the C. M. S. Girls' School, Foochow, has been the devotional habits of the girls. The exercises of public worship have been only one way of nourishing and expressing the devotional life. Just as religious instruction in the classroom is truly effective only if it stimulates a habit of Bible study and religious reading which carries over into life out of the class room and after school years, so formal worship periods must quicken and be quickened by the habits of personal meditation and prayer of those who attend. Many students have testified to the good they have received through their morning watch, through small prayer groups or through a song or worship service in the open air. Far more important than any set program of chapel or church exercises is the kindling of those fires of moral endeavor and spiritual aspiration which will make the life of prayer, whether in the informal group or in the formal service of worship, meaningful and vital.

The improvement of the setting and program of school worship services is now receiving an encouraging amount of attention and thought.[108] Such services will no doubt be enriched in the near future by hymns and music, liturgy and forms which grow out of the religious thinking and experience of Chinese Christians.

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[108] See *Educational Review*, October 1925, pp. 263 9, "Worship in School" by Luella S. Miner.

Out of some recent discussions upon school worship have come the following suggestions as to standards or rather possible aims in school worship.

A special building or room should be reserved entirely for public and private worship. This building or room should be clean, attractive and restful; it should have proper ventilation; the decorations should symbolize such essentials of the religious life as beauty, simplicity, aspiration. Books should be provided for all or most of the worshippers. There should be sufficient light for easy reading but unshaded windows too near the front of the room or back of the pulpit or altar should be avoided. The room should have an organ or piano.

The program should be definite in aim and purpose, and have unity and coherence. It should be carefully prepared in advance. The theme should be related to the daily life of the worshippers. If possible, it should be the result of coöperative effort on the part of students and the teacher in charge of the worship. Items in the program should be proportionately distributed and the whole program should be kept within the allotted time. All announcements and business matters should be excluded.

The worship service should be deeply devotional and reverent, the leader and audience worshipping together in spirit and truth. The leader should be intellectually and spiritually prepared for the service. Responsive readings should be conducted slowly and clearly, with everyone consciously taking part. The Scripture should be read in such a manner as to enable all to get the message. The prayers should be appropriate and earnest and should as far as possible express the spiritual aspirations of those present and help them to draw near to God and to realize His purpose for them individually. There may be soft and reverent instrumental music preceding and following the service. There should be periods for quiet meditation before and after the service and at times during the service. Teachers and students should enter and leave the room in an orderly and reverent manner.

The talk or sermon should be vitally related to the needs of the worshipping group, should stimulate thought and should be inspiring to character and religious faith.

### III. Special Religious Observances

In connection with chapel and other worship services should be mentioned the less frequent but often more attractive and impressive religious observances of special days and occasions.

The appeal of the seasonal or special observance not only to Christian students but also to the larger non-Christian group who are frequently untouched by the daily or weekly exercises has led many Christian schools to give it an increasingly large place in the year's religious program.

The church calendar of the liturgical churches provides for seasonal observances and changing themes in the worship services. But simpler forms of worship may also emphasize the religious significance of special days or weeks.

With careful planning and preparation a Christmas musical, pageant, drama or other celebration has often brought an unforgettable message to the whole school and community. A chorus of over a hundred voices from all Christian schools in Nanking presented an inspiring Christmas program in 1928. Some schools have used the White Christmas idea and have made the birthday of the Christ an occasion for gifts of all kinds from teachers and students for Sunday School children or for the poor. The frivolous or superficial celebration is best discouraged by the substitution of a kind more representative of the spirit of the day, enlisting the hearty coöperation of a large Christian group and the sympathetic interest of non-Christians in acts of helpful service in behalf of those in need.

Special Passion Week services, Easter sunrise services and an Easter communion service with a reception of new members into the church; religious observances of Confucius' birthday, the National Holiday and other distinctively Chinese occasions; and watch-night services on New Year eve, have been effective features of the religious program in many schools. A Mother's Day, or a Thanksgiving Day at the Autumn Festival, have also been successfully introduced.

The observance of Holy Communion is an occasion which, in a beautiful, dignified and reverent setting, often makes a profound impression upon the adolescent. The carelessness and disorder which so often accompany the service in non-liturgical churches, and the hasty formality to which the service tends in some liturgical as well as non liturgical churches are perils to avoid.

### IV. Evangelistic Meetings

Reports of Christian education up to ten years ago were full of stories of ingatherings from evangelistic campaigns. The itineraries among the schools of speakers like Pastor Ting Li-mei, with their outstanding results in new decisions for the

Christian life and for Christian service, are yet remembered. Many schools have had one or even two evangelistic campaigns each year and the visits of prominent outside speakers have often been made occasions for special religious appeals.

For many reasons a change has been taking place not only in methods but also in objectives in school evangelism. The value of small discussion groups and of personal interviews in bringing students to decisions is better realized. There has been a strong reaction on the part of students against general appeals to become Christians; new approaches are being tried. More and more the personal life and religious problems of students are being dealt with in a frank and constructive way. Modern religious education recognizes the place for times of decision, but would make them normal steps in a steady process of religious growth, and would guard against the dangers of reaction from religious excitement. Especially important is the conservation of newly-formed purposes through wise religious nurture. The anti-Christian movement, and the speaking and writing of intellectual Chinese against religion, have created new obstacles to the thoughtful and sincere acceptance of the Christian faith and way of life by students which all who appeal for decisions must recognize.

Between 1926 and 1928 very few additions to church membership were recorded in Christian schools, and only here and there were any evangelistic campaigns conducted. The tendency during the past year has been much more encouraging. At Christmas, 1928, seventy young people united with the Methodist church at Kiukiang, including twenty students from William Nast Boys' School. Yates Academy, Soochow, reports fifty decisions to study Christianity and fifteen decisions for the Christian life as a result of a week of special meetings in the spring of 1929. A number of schools have again introduced the evangelistic campaign idea as a "Harvest Week," or as a "Religious Emphasis Week," in which Christian teachers and students quietly and earnestly coöperate. A speaker is invited to give a series of addresses on religious themes and a special effort is made to secure the attendance of all students. Some of the meetings may be in the nature of a forum with questions from students; small group conferences and personal interviews provide opportunity for meeting individual problems and needs. The aim is not merely to secure Christian decisions, but also to bring the claims of Christianity forcefully to all students, to awaken new interest in the meaning and value of religion, to throw light upon difficult problems and to help students find the best way of living and of investing their energies and

capacities. One school reports such a week initiated and planned by the Christian students themselves. Some schools during the past year have endeavored to coöperate with local churches in their evangelistic campaigns, with varying results. The advantages of coöperation between school and church have been counterbalanced in some cases by the difficulty which preachers confront of interesting at the same time both students and the general church audience, and by changes in school schedule which attendance at the church meetings have necessitated. The conflict between the extremely conservative evangelistic approach in the church and the more liberal attitude toward religious questionings in the school is reported in at least one school to have caused serious mental conflicts.

A girls' school which invited a well-known evangelistic speaker for a week of meetings in the spring of 1929 reported that while attendance was large and emotional interest at high tide during the campaign, the Christian teachers felt themselves unable to continue the same type of work and the ultimate result was a decided slump, and an attitude of doubt toward the value of such intense appeals. The dangers of reaction against purely emotional experiences, of impetuous decisions that do not involve some advance also in religious understanding, of high-pressure meetings and unnatural excitement, should be guarded against—particularly among girl students who seem more easily susceptible to religious stimulus.

The religious emphasis week, the harvest week or special time of ingathering at Christmas or Easter, the open forums on religion led by visiting speakers or secretaries, the well-planned evangelistic campaign prepared for and followed up by a religious work director or committee and Christian student leaders, the week-end retreat of a student group with an earnest Christian teacher, are important and vital means of presenting Christianity to the minds and hearts and wills of adolescent youth. But along with these means it is indispensable that there be intensive teaching, friendship and personal work from day to day. Out of the experiments that are being tried here and there, there should come a better technique that will make all special meetings more productive of character and religious experience. The need is great for men and women equipped in mind and sympathetic understanding of youth and in spiritual power to give leadership in the newer type of evangelistic campaign in Christian schools.

The following suggestions regarding evangelistic campaigns which were made by the East China Technical Board on Methods

of Religious Education, in 1925,[109] are still pertinent and helpful:

1. Evangelistic campaigns should be held only after thorough preparation on the part of students and faculty.

2. Attendance should be voluntary, at least after the first meeting.

3. The series of meetings should not be too long.

4. An appeal for decisions should perhaps be made only once, at the last meeting.

5. The school program should be lightened during the time of such meetings.

6. Students should be given an opportunity to participate in choosing and inviting speakers.

7. Students should be encouraged to give a reception to the evangelist before the first meeting, to provide opportunity for acquaintance and for satisfying curiosity.

8. The speaker should meet with a group of students, such as the Personal Workers Band, in order to become familiar with the situation in the school and the problems of the students.

9. There should be special music and perhaps other features to lift the occasion out of the ordinary.

### V. Student Christian Activities

The first school Y. W. C. A. was organized in 1889, and the first school Y. M. C. A. in 1885. The growth of student Christian associations after 1900 was steady and encouraging. The National Committees of the Y. M. C. A. and Y. W. C. A. have not only sponsored the Associations but helped them in every way possible through visitation, training of leadership, preparation of literature and promotion of student conferences. Other student organizations have also sprung up in the Christian schools, such as St. Andrew's Brotherhoods, Christian Endeavor Societies and Epworth Leagues. Christian students found through these Associations and other organizations opportunity for an active and spontaneous expression of their religious life and for many types of interesting service. Administrators and teachers have for the most part recognized the valuable training in leadership which the Associations give and the natural interest and initiative in religious life and service which they foster; Christian schools have generally given encouragement to

[109] *Bulletin No. 22* of East China Christian Educational Association.

the Associations, and teachers have often worked earnestly with them. In 1924 there were reported two hundred and seven student Y. M. C. A.'s and eighty-five student Y. W. C. A.'s in Christian schools.

The past five years have seen many significant changes and new tendencies in student Christian organization.

1. The number of organized Christian Associations has greatly decreased, especially in boy's schools. In 1929 the Student Division of the National Committee of the Y. M. C. A. reported fifty-seven student Associations known to be in existence, with possibly sixty-one others in schools from which no recent word had come. The National Committee of the Y. W. C. A. in 1929 reported eighty-six student Associations in Christian girls' schools. While some Associations are continuing their former organization and program with apparently good results, a larger number have suffered loss in student interest and support and the program is weak. One reason has been the growth of general student unions and self-government organizations which have absorbed certain popular service activities formerly promoted by the Christian organizations. The anti-Christian movement, the questioning of religious belief and enterprises, the new spirit of freedom, the failure of the old stereotyped program to attract, the lack of a challenging new program, and the loose basis of membership in the Associations have all been contributing causes to their decline in recent years.

2. On the other hand we see a new desire among Christian students for some form of organization that will meet their real religious needs and at the same time develop the Christian life of the school. Associations are seeking to revive themselves, to reorganize about definite student interests and needs, to limit their membership to Christian students and sympathizers, or to find a program of service that will be distinctive and worth while. Christian students are asking, "What shall we do?" Both Christian students and Christian teachers realize that the change of method in school religious education gives a far larger opportunity to the Christian student organization and makes its work more necessary and valuable.

3. With the breakup of many student associations, or a loss of interest in their program, has come a remarkable development of the fellowship-group idea. A few Christian students form a group for religious study, for the sharing of religious experience, for discussion and fellowship. Sometimes teachers are asked to join the group. The fellowship meets regularly and often becomes like a religious fraternity, with a more

intimate and stimulating friendship and influence than was possible in the larger organization which included all Christian students. Many students have testified to the help in their religious thinking and living and to the spiritual inspiration which has come from these small fellowships, and there is no doubt that they have served and are serving in many schools to preserve a vital religious spirit in years of opposition and transition and also to generate new and creative religious forces. Some schools contain several fellowships, meeting for the most part separately but at times together. The larger Christian Student Association is thus a union of small, living units. The fellowship-group idea, actively sponsored by the Student Division of the National Committee of the Y. M. C. A. under the leadership of Dr. T. Z. Koo, and finding a surprisingly hearty response from students, has undoubtedly given a great stimulus to the religious life of several Christian schools. There are, however, certain dangers to be recognized and avoided. The fellowship may easily become a self-sufficient group that isolates itself from other students. The discussions frequently tend to move in a circle and do not issue in clear-cut conclusions. There may be a lack of a definite plan by which the spirit of fellowship and consecration generated in the groups finds expression through service within and without the school. The fellowship-group may be active for a year or two, but fails to provide for the continuity of Christian student organization and activity in the school. Yet the fellowship idea is growing. It has apparently come to stay and is making a genuine contribution. Whatever form the reorganized and revitalized Christian Student Association may take, little like-minded groups of seekers for truth and life and power will be the sources from which to expect leadership for the moral and religious reformation which many prophesy to be coming among the youth of China.

4. Inclusive of the various types of student Christian organization and fellowship, and yet more of an ideal than an actuality, is the so-called Christian Student Movement. We have certainly seen in recent years a growth of self-consciousness on the part of Christian students, a greater sense of responsibility among students in conferences and other gatherings, a seeking for a more intelligible and appealing interpretation of their religious faith and experience and a growing desire for united effort with Christian students of China and of the world. To this somewhat intangible but growing movement has been given the able and spiritual leadership of Dr. T. Z. Koo, Mr. Y. T. Woo, Miss Grace Yang and many others. In the schools an increasing

number of youth are seeing the meaning of their Christian life and service in relation to a nation-wide religious movement. The formal organization of this movement is wisely not being hurried, for it is essential that it be born of a spirit of common faith and purpose which cannot be unduly hastened into maturity.

As stated above, many student Christian Associations have found their old organization unsuited to present religious interests and needs. There is an increasing effort to find projects and activities which can engage the whole-hearted interest and coöperation of the vital Christian group, and which can truly interpret Christianity in the school. Some of the activities now being carried on in various Christian associations or fellowships are:

1. The early morning watch, in small groups or individually.

2. Holding Sunday School for neighborhood children, either in the school or in nearby churches or villages; preaching bands.

3. Promoting the Big Brother idea—an older student being a special friend through the year to a younger student or to an outside boy.

4. Writing religious articles for the school paper or annual.

5. Preparing announcements, exhibits and other material for a religious bulletin-board in the school.

6. Preparing a Christian student's code.

7. Raising contributions for famine relief, poor relief, boys' clubs or some activity of the nearby church.

8. Sharing in the conducting and teaching of free night schools, and of health and citizenship campaigns. (These activities with many others have been taken over by the Student Union in many schools, and a division of responsibility between the Union and the Christian Association has been agreed upon. A definite contribution of Christian students is a self-sacrificing spirit of service in the general organizations and activities of the school.)

9. Leading boys' clubs in nearby churches or community centers.

10. Waiting on sick students in the school and accompanying them to the hospital when necessary.

11. Helping students who have "failed" to make up their studies and pass the examinations.

12. Preparing or helping in celebrations on Christmas and other religious occasions.

13. Organizing a choir for the chapel services or for a nearby church.

14. Planning and conducting a religious emphasis week or series of special meetings under the leadership of invited speakers.

15. Promoting small religious groups or fellowships among natural groups of friends, or in classes.

16. Encouraging the reading of religious literature among students.

17. Organizing Bible-reading groups and New Testament Leagues.

18. Fitting up and making available for either Christian student meetings or general student use a Christian Association room.

19. Promoting correspondence with Christian students in other schools and in other countries.

20. Promoting Father-and-son or Mother-and-daughter banquets.

21. Assisting in the work of the nearby church or churches.

22. Directing play periods for neighborhood children.

23. Leading campaigns against social evils and evils in the school; Christianizing public opinion.

24. Coöperation with a faculty religious work committee in various phases of the school religious program.

25. Working quietly but earnestly for Christian standards of sportmanship, study and living, for Christian ideals in school life, and for a Christian spirit of friendship in the school.

Where a few definite projects of service are chosen and engaged in whole-heartedly and where the activities are linked with the devotional life and fellowship of the smaller groups within the larger Christian Association, the results seem much better than where the Association attempts a wide program with a complicated organization and much "assigned" service, done for appearance rather than for joy in and love of the task and with growing appreciation of its significance and value. Many students are struggling for a satisfying religious philosophy or for an experience that will make religion meaningful; "activities" should be such as to help and not hinder this spiritual quest.

Out of several recent conferences between Religious Education secretaries of the China Christian Educational Association and national secretaries of the Christian Student Movement have come the suggestion that the Christian schools would often welcome longer and more intensive visits from national or local student secretaries. In longer visits the travelling secretary could become intimately acquainted with the Christian student leaders, could help in the organization of new Christian fellowships, could lead several forums and discussion groups or a week of special meetings, and could become better acquainted with the moral and religious needs of the individual school. Though fewer schools would be touched, the more intensive cultivation of a few schools would strengthen the understanding and coöperation between school religious educators and the leaders of the Christian Student Movement, and would build for the Movement a strong and more permanent foundation.

It has also suggested that student secretaries might work much more closely and effectively with Christian administrators and teachers in the schools. Secretaries might live for a time in a school or arrange to give a term of special service to a school. They could help to organize Christian teacher fellowships and conferences on religious education, to discover strong Christian teachers for schools, to follow up students in vacation and after graduation, to bring more teachers into student summer conferences, and to bring Christian teachers of Christian and government schools into closer fellowship with one another. Christian teachers, on their part, will find many opportunities to help in the broader Christian student movement, as well as to follow up in their daily contacts with students the occasional and specialized contribution of the student secretaries who come from without.

### VII. The Use of Literature

No one who has carefully observed student thought and life in the past ten years can fail to be impressed with the tremendous influence which current literature has exerted upon it. Translations of western books, essays, political treatises, modern poetry, novels, discussions of sex and economic problems are pouring from the presses and are being read with avidity by large numbers of students everywhere. Certain popular magazines with their articles on current problems and their short stories and poems of "real life" are moulding student ideas and standards far more than is generally imagined.

The opportunity and responsibility at this point of the Christian teacher and worker with students is twofold. First he may help to develop a wholesome taste that will reject much of the superficial and salacious products of the publishing houses. He can help to provide the library with a selection of the best books in various fields of current literature and to guide the extra-curricular reading of students. Secondly, he may utilize this interest in reading in the work of religious education.

1. The best available books and magazines in the field of character education and religion should be secured for the school library and students should be encouraged constantly to read them. Much of the older Christian literature is unsuited for use today and much new material in better style is needed; but it is also true that the best existing literature could be far more effectively used. A study should be made of the book-lists of various religious publishing houses. The China Christian Educational Association and the Student Division of the National Committee of the Y. M. C. A. are both attempting to coöperate with schools in selection of religious libraries. Biographies, religious novels, books on religious belief and life and the relation of religion to various individual and social problems, symposia, translations of good western books should all be included. An attractive arrangement of these books and the advertisement of new books as they arrive are important. In the selection and use of religious literature the Christian school has much to learn from those schools which are providing special sections of the library, or special rooms, for the display and reading of revolutionary literature and "Party" books.

2. Religious courses in the curriculum and student discussion groups might make a larger use of the best religious literature if this is easily accessible in the library and reading room.

3. In some schools reading clubs are being organized. These might include the reading of two or three of the best religious books each year.

4. Assembly periods are used in a few schools for the recommendation of good books.

5. The personal introduction or loan of a good book to a student has often been an important step in his thinking and religious life, especially when followed up by a stimulating and helpful discussion on the book, or on the impression which it has made, or on problems it has raised.

6. The librarian may arrange with religious publishing houses for a temporary exhibit of best books. Travelling secretaries may be asked to bring with them a selection of religious literature which may appeal to teachers and to students.

Christian leaders interested in the production of better Christian literature are looking for much aid from the Christian schools. The teacher who has a gift for writing should be encouraged to contribute to religious periodicals. From among teachers and students should come some of the new writers who will help to interpret Christianity in a graphic and readable way to various types of Chinese readers. A student of Kashing High School several years ago produced a Life of Christ in the thousand-characters which has been printed and widely used in D. V. B. S. classes. Another middle school student with considerable literary ability has been stimulated by the friendship of a Christian writer to undertake an earnest study of Christianity with a view to preaching it with his pen. Christian teachers can make many helpful suggestions to the Christian literature societies as to needs in the fields of religious literature, and as to new books wanted, not only textbooks but also books and pamphlets for discussion groups or general reading.

### VIII. Retreats and Conferences

One middle school in the fall of 1928 asked its Christian teachers to meet for a two-day retreat before the opening of the session. There were devotional periods, discussions of personal and school religious problems, conferences on the religious program of the year, and two special addresses. The religious work director said that the school felt all through the year the influence of this retreat. More schools are now planning similar retreats either before the opening of school or at some week-end or free day during the year. In some schools the religious work committee has gone to a quiet spot for two or three days with the Christian student leaders.

Another type of conference is the all-city conference of Christian teachers which was held in many centers in 1928 and 1929. Such a conference offers opportunity for exchange of experiences and viewpoints in religious education and for helpful Christian fellowship.

In Nanking there has been organized a fellowship of religious work directors from all the schools which meets once a month for the discussion of a paper and for the strengthening of friendship in a common cause.

The Student Y. M. C. A. and Y. W. C. A. Conferences held during the winter, spring or summer vacations have been high marks of social vision and spiritual inspiration for many students. For students who are not privileged to go to the more distant conference places, local conferences immediately following or preceding school terms might be planned, with a few invited leaders. Camps for junior middle school boys are growing in popularity and offer a great opportunity for service to older Christian students. In all these conferences and camps greater interest and participation by Christian teachers would mean better conservation of the results in the religious life of the school for the following year.

CHAPTER VI

# SPECIAL PROBLEMS OF CHARACTER-TRAINING

## I. Desired Character Traits

It is our purpose in this chapter to discuss some specific problems of character-training as an important phase of religious education. The new interest in character education both in itself and in relation to the religious aims of the Christian school has already been described. Changing ethical standards in a period of rapid social transition, the moral needs of the new national life and the desire of educators for a better understanding of what is meant by "character" and what should be the objectives and methods, make character education a most important and fascinating field for study and experiment. It will not be possible in this report to deal with the new character education movement in the West and its possible suggestions and contributions to educators in China. Some books as *Studies in Deceit* by May and Hartshorne, the *Teaching of Ideals* by Charters and *Building Character*, the report of the 1928 conference of the Chicago Association for Child Study and Parent Education, exemplify the wide range of the movement in America. An increasing number of valuable books on the philosophy of moral education, the developing principles of the character education process, methods of character-training and the place of character building in religious education are coming from the press.

One point, however, should be especially noted here. Character is to be thought of in terms of specific traits learned in definite situations. The integration of these traits in a unified, growing and wholesome personality is also a task of character education but the desired elements of character must be kept before teachers and pupils through concrete and actual situations which exemplify them. The Report of the Educational Commission, 1922, defined character as; 1. a knowledge of right and wrong; 2. a habit of right conduct; and 3. a combination of these, implying the ability to see right and wrong in new situations, and the ability and habit of ordering conduct to comply with this view. What is "right conduct"? One immediately thinks of cleanliness, loyalty, honesty, courtesy,

trustworthiness, truthfulness, kindliness, sympathy, coöperativeness, tolerance, fair play, perseverance and other traits listed on character-analysis charts. But both appreciation and practice of these moral traits must be rooted in real experiences. Character development implies participation in broad ranges of real experience and requires constant and widening contacts with work, play and social interests. Moral judgment and constructive thinking upon situations must be cultivated. There must be chances to practise in varying types of environment and social situations the traits which are desired not merely by the teacher for the pupil but by the pupil himself as the result of his thinking, choices, experiences and the inspiration of great ideals and personalities.

In this chapter will be discussed a few of the "desired traits" of character in connection with the character-building opportunities of extra-curricular activities, sex life and sex education, the economic life of students and its ethical implications, and vocational education.

## II. Extra-curricular Activities

By extra-curriculum activities are designated those group activities carried on largely outside of the prescribed school curriculum or class requirements, in other than class hours, and under the direction and control for the most part of the students themselves. They include students' self-government, literary and other clubs, dramatics, musical organizations, patriotic societies, athletics beyond the school requirements in physical education, commencement day and other special celebrations, the school store, bank and museum, and various projects such as the raising of money for particular causes, citizenship and popular education campaigns. The educational and character-building value of these activities has long been recognized by the majority of educators. In recent years there has been a much more serious attempt both in the West and in China to criticize and appraise the various activities and to correlate them more effectively with curriculum interests.[110] Criticisms have had to do with dissipation of student energy in too many out-of-class interests, the lack of coördination between intellectual effort in and out of the classroom, the need for better adult guidance or coöperation and the weaknesses of student jealousies, poor methods and frequent failure to carry through

[110] For a valuable discussion of the problem in American high schools, see *Extra Curricular Activities* by H. C. McKown (Macmillan 1927).

projects. The activities undoubtedly afford large opportunity for development of student initiative, resourcefulness and leadership and for training in varied skills and in social enterprise. There are also dangers of disconnected and poorly planned activities at extra expense which some students cannot afford, of control by small cliques, of unnecessary conflict with curriculum studies and of forming unsocial habits of selfishness and irresponsibility.

The problem is how to make these activities serve the larger educational purpose and how to guide them skillfully and effectively without weakening the fine interest which they usually engender. In some cases too strict faculty control or restriction has caused a reaction from all extra-curricular interests. Certain activities will need more suggestion, help or direction from teachers than others. At Nankai Middle School, for example, the school committee on social training (student self-government, school rules, student etiquette etc.) is composed of ten teachers and ten students. The Youth Movement Committee which directs the patriotic activities of the students has a larger student proportion, ten students and three teachers. The ideal is a full and sympathetic coöperation between teachers and students in extra-curriculum interests, the largest possible opportunity for student initiative and leadership, direction of interest and effort both in and out of the classroom to a common educational end, and projects and activities which shall be of proved physical, intellectual or social value.

For many years the School City plan of Kashing High School attracted nation-wide attention and became the model for self-government associations in many other schools. The fine family spirit in the school increased the effectiveness of the scheme. Lately the School City organization has been discontinued in favor of the more popular type of Student Union organization. Other schools are encouraging self-government more through the class organizations and group activities rather than through association of the whole student body which may be unwieldly and too easily influenced by a few individuals.

Boy and Girl Scouts have usually been extra-curricular activities in Christian schools but the present tendency is to follow government regulations and require these for at least one year of Junior Middle School. Other type of clubs such as the Foursquare Boys' Clubs are being carried on out of class hours in some schools with good results. Clubs organized about special interests—stamp clubs, bicycle clubs, gardening clubs and such, and clubs for study of some subject as English conversation or Natural Science, when well planned and led, have

held the spontaneous interest of many students and have been of considerable educational value. The coördination of such small club activities in a flexible voluntary organization as the Scouts, or Foursquare or Rainbow Clubs often seems desirable, but the majority of middle schools are weak in leadership for such work.

The natural dramatic interest and ability of many middle school students make dramatic entertainments both popular and comparatively easy to promote. The tendency has been to leave this activity almost entirely to student initiative and direction, on special social occasions or for the purpose of raising funds. With a little suggestion and help from interested teachers, new type of drama may be introduced and a higher type of acting developed. Dramatics may be linked with the Chinese and English courses and plays written by students themselves be produced. Religious plays can be effectively presented by some student groups.

Music is a required course in many schools. The glee club, orchestra and band are usually extra-curricular activities, however, and many teachers advocate more time and money being spent upon these because of their contribution to interest in music and to school spirit.

Interscholastic athletics are yet in the initial stage but are attracting increasing interest within and without the schools. The Chinese newspapers are more and more featuring athletic meets and interscholastic games, as well as individual athletes. This both reflects and increases the new enthusiasm for physical education. Contests between schools may help to develop ideals of sportsmanship and fair play, to make physical training more popular and to foster intercourse and good will between schools. It is encouraging to note that Christian schools are increasingly competing with other private schools and government schools. There are many who hope that the evils of Western interscholastic athletics can be avoided. The training of representative teams should not lead to neglect of the general program of physical education, it is far more important that every student be developed physically and learn to play games than that the school have a few well-known "stars." The main emphasis should be upon games and other forms of exercise which may be continued in later life. Scholastic standards should not be lowered for members of athletic teams. Contests which cannot be played in a spirit of good sportsmanship and friendly feeling are morally injurious.

A fine example of a well planned school store, with both educational and social values, is found at Tung-ren Middle

School, Paotingfu. The store, with a capital of $200, supplies most of the everyday needs of students. Students are in charge, taking turn by groups. Of the profits from the store, 30% go to the school for some public use, and 70% to the officers and workers in the store. Students in charge learn by experience how to buy, how to keep careful accounts and how to arrange goods neatly and attractively. Other activities at the same school are carried on largely by students but with faculty advice and guidance — the school garden and poultry yard, keeping of meteorological records, care of the museum.

About one-fourth of the Christian middle schools have some kind of student publication during the year and over ten of the larger boys' middle schools have issued annuals. While the expense and labor involved in such work is considerable yet it affords excellent training in writing and business management. The departments of Chinese and English may find the occasional publication of the annual a stimulus to study and practice in writing and a way of recognizing the best efforts of students. The coöperation of Chinese and English teachers in all school publications is highly desirable and is required in most schools.

Health, citizenship and popular education campaigns need expert leadership and training in method if they are to be very effective. The interest in these forms of social service and activity may be utilized and directed in carefully planned programs. In 1923, James Yen and Daniel Fu wanted a school from which to experiment in a popular education campaign. Kashing High School was chosen. Teachers and students were instructed in the method, classes were organized and after four months over one hundred diplomas to learners of the thousand characters were issued. In the same way teachers and students might coöperate with some expert leadership in a health or citizenship campaign.

The keeping of funds for various school organizations and the raising of funds for special purposes by selling of tickets or by solicitation affords an exceptional opportunity for training in business methods and in honesty. Careful accounting and responsibility in all money matters should be insisted upon. In one school tickets were sold by students for an entertainment but a strict accounting was not required immediately as some students said they were waiting to be paid. As a result, a number were tempted to "borrow" from funds which they had in hand and only with great difficulty were the accounts finally settled. Students should learn to keep personal and trust monies separately and to be thoroughly responsible in all

financial transactions and obligations. This fundamental moral training will only come through the opportunities for practice which the handling of personal and public funds affords.

Helping to raise funds for school buildings or other school purposes not only provides training in the use of money but also develops a deeper loyalty and responsibility to the school. There have been fine examples of student effort in this field. At Tung-ren School, Paotingfu, students raised $800 toward the new "Dartmouth Assembly Hall"; alumni and students of Kashing High School raised funds in 1925 for a gymnasium; Puito Girls' School (Canton) girls were actively engaged in the spring of 1929 in the campaign for a new building. In other schools, students have undertaken to decorate a room or to contribute some special object needed by the school. In several schools there is now the custom of a gift from the graduating class.

### III. Sex Education

In the spring of 1929 a questionnaire on sex education was sent to a selected list of fifty Christian middle schools. Answers to the questionnaire were received from eighteen schools, seven for boys and eleven for girls, in eight provinces. In addition, letters with general replies were received from six boys' and twelve girls' schools in seven provinces. The data thus gathered, supplemented by our own observations and the studies of some special groups, form the basis for the conclusions and recommendations in this section.

*Question 1.* Do you have any definite, systematic plan in your school for sex education of pre-adolescents, adolescents, engaged and married students?

Fourteen schools answered, "No."

"Sex education of pre-adolescents and adolescents by trained nurse." "Yes, thru discussion groups." "Yes, partly in the curriculum." "Yes, lectures by the school physician and nurse."

*Question 2.* What methods do you use in sex education of students?

While the large majority of schools reported no systematic sex instruction yet many are dealing with sex problems indirectly. Eight schools mention sex instruction in physiology and biology classes, three ethics and religious classes, three discussion groups. Seven schools speak of personal talks with students on

sex problems, but one principal thinks that "personal talks are dangerous." The use of the physical examination as opportunity for indirect instruction is mentioned in four replies, special lectures by four. One school reports some sex education in the child psychology class, another recommends literature for student reading.

*Question 3.* What books on sex knowledge are in your library, available for student reading?

Ten schools report no sex knowledge or hygiene books in the library. One reports "Almost none." Seven schools report titles of books, the lowest number being two English and two Chinese, the largest number two English and eight Chinese.

*Question 4.* What is your personal observation as to the outside reading of students on sex subjects in magazines, general books, novels?

Five schools gave no reply. One answered, "Don't know," another "None." In three replies, the interest of students in sex novels was mentioned. The influence of magazine pictures and stories was mentioned in three other replies. Other replies: "We have observed little reading of this kind." "Students are much interested." "There is need for guidance of student reading." "There is little interest in general books on sex physiology."

*Question 5.* What do you consider the most serious sex problems in your school?

Fourteen replies. "None serious so far." "None as we are conservative in relationships with boy students." "Don't have any that I know of."

"Ignorance." "Lack of Chinese teachers to give proper guidance." "Lack of frank discussion and information." "Marriage, sex hygiene, motherhood." "How to secure natural, wholesome, unforced fellowship between boy and girl students." "How to bring about natural relationships between boys and girls." "Problems of special friendships and correspondence between boy and girl students." "The Chinese girl is given a great freedom, both in Christian and government schools, and she hardly knows how to use it. One trusts their knowledge will be their safeguard. But it is a risky business."

"I have known of only one case of impurity between boys since coming here." The following reply from a boys' school deals frankly with some sexual difficulties. "Three years ago a teacher,——, who was very close to the boys reported that the older boys were forcing some of the 'pretty' smaller boys into

homosexual relations. Just this past month the dormitory boys told —— that practically all of them were practising masturbation constantly, . . . . . Following the discussion of masturbation, eight of the boys came out with the problems of their forced marriages — what should they do about it. We finally agreed that there is no way for them as individuals — they thought it would be impossible to get their country wives away from the home of the parents-in-law in order to educate them, even if schools were to be found. They are now working along the line of promoting a movement to prevent such youthful marriages."

*Question 6.* What is the attitude of your school faculty toward social fellowship between boy and girl students? Do you encourage social life and fellowship between the sexes, under wholesome auspices?

Two schools did not reply. Two answered, "Indifferent." Three said they were favorable and encouraged social relationships. Other replies: "We approve, if under supervision of the teachers." "We are willing to help it along if it is not against public opinion in the place." "In theory we are favorable, but there is insufficient practical application. This is a conservative place." "No fellowship at the school but we encourage brothers and friends calling on the girls, under informal supervision." "Conservative." "Healthy and normal; there is some fellowship between the girls of the school and the University students." "No boys' Christian schools here." "I think they approve." "We are urging the teachers to get their families here; that will help the problem." "Rather conservative. We have a mixed choir, however." "The foreign members of our staff are often afraid of what may happen to our girls when they are allowed, as they are, to go where they like on Saturdays without supervision of any kind. Chinese girls are given a freedom today that no self-respecting boarding school in Britain would dream of allowing its girls."

*Question 7.* In what concrete ways is the school preparing for married life and parenthood?

Five schools did not reply. Three schools answered, "None." Four said there might be indirect preparation through science courses, social sciences, psychology and education. Four replies mentioned the courses in household science and home keeping as means of preparation, but there are not even these indirect methods in boys' schools. Family and home problems, according to two replies, are discussed in classes or discussion groups. "I believe the facts, as they are called, do not need

to be taught at all; they are already known." "Most girl graduates do not want to be married, perhaps due to the influence of old type women teachers. We have no concrete ways of preparation. Even the domestic science and child psychology courses aim more at training of teachers than of mothers."

*Question 8.* Do you think the school should be responsible for sex education of students? What do you consider the best methods?

Five schools answered "Yes" without qualification, one answered "No." Fourteen of the eighteen replies were favorable to sex education by the school. "Of course—by special classes, recommendation of literature, personal talks and the director of student activities." "Yes, through recommendation of literature, small discussion groups, social fellowship between sexes under supervision." "Yes, through the Model Home method in its larger aspects." "Yes indeed; at present no one else can do it. By discussion groups, directed reading, personal talks." "Yes, through proper literature and personal guidance." "Yes, in small groups." "Under proper conditions. It should be mostly extra-curricular, through small groups and interviews." "To a certain extent, in science and religious courses. Lantern or cinema lectures which treat the subject as a scientific one of great and natural interest are the best way, I think, of opening up the subject in the school; this can be followed with interviews with qualified teachers. For individual teachers to start much interviewing of boys on their own initiative might do more harm than good." "Yes, partly. In the classroom and small groups, but mostly by meeting individual questions as they arise." "It should be done at home. This is not possible now in most homes in China. The school should undertake it if there are experienced teachers with sympathetic imagination and if they can deal with small groups of students. It is dangerous if not well done." "I have felt the need for some solid work along this line ever since I joined the staff of the school. We had one assembly last year devoted to this subject. Dr.——made the talk and did it very well except that I think he appealed to the fear motive a little too much. This year the Health Doctor is giving a series of four talks which will lead up to a sex talk as the last one."

"Not by class room instruction. The evils are greater than the good. I am not a believer in public lectures on sex to young boys and girls. I cannot see that in America it has produced any sufficiently satisfactory results to warrant its general introduction into the schools here. I believe in some instruction in such subjects, as biology, where the subject is

naturally brought in and in private talks when the atmosphere is favorable. But I should be sorry to see over-emphasis on sex education brought into schools of new China." "The facts do not need to be taught; small boys and girls of nine often know far more about them than I did at twice their age and children are not uncommonly present at the arrival of small brothers and sisters. This being so, I do not see how we can approach the subject as it is approached in our home lands." "As to actual sex knowledge it seems to me there is nothing the ordinary Chinese girl does not know. I feel that sex education should be concerned more with the raising of the whole idea of companionship between men and women than with instruction in physical fact. Love as spiritual, marriage as a spiritual adventure, friendship as the giving and losing of self and self's interests in the service of another, the whole sex element as something sacred and part of the divine plan—these seem to me things that the ordinary Chinese girl does not know, or if she knows in part, does not realize."

*Question 9.* What teachers in your school are most interested in and best qualified for the work of sex education?

Eleven of the eighteen schools replied to this question. One reply said "None." Four replies named religious teachers, three the school doctor or nurse, two science teachers, one the dean of students and another the director of physical education.

The following are extracts from the eight general letters in reply to the questionnaire. "So far nothing special is done in sex education in our school. It seems a very important question and needs full attention." "There is little to report. So far as I know the subject is not covered in any course or in any extra-curriculum contact with the boys. We shall be glad to know how and with what results the matter is treated elsewhere." "In Junior Middle School one class, phases of the question have come up in a one-period-a-week discussion class of student problems but there has been no systematic course of construction." "We have little to report. What is done, is in connection with our courses in Hygiene and Biology." "We have done very little in the way of sex education, nothing formal. We shall be interested to find what other schools are doing." "We can give no data as we do not give class teaching on this subject." "The girls' school does not approve of classes with boys and girls together." "We do nothing in the line of sex education in this school." "There is nothing that you could call sex education in this school." "We have no organized work in sex education. It has been our custom to treat these matters in the more private atmosphere of Bible circles than in

the classroom. I know the subject is very pressing although it is packed full of difficulties." "We have no classes on sex education. I think it would be helpful to our girls because, although they know a great deal, many do not have the right kind of information." "I have nothing to report." "No sex education is being given in the schools here." "We are doing little in the way of formal sex education and will be glad to receive any help." "I have been interested in the subject but so far we have been unable to get any definite education started. We have tried some social meetings of the boys and girls in our high schools, but the pupils did not seem to enjoy them and some parents were not pleased, so we decided to go slow. I hope when we get a larger staff that we can have some definite preparation of girls for married life. We will be most interested in your findings and suggestions." "We have talked a great deal about the need for sex education in our school and at times have had a few lectures on the subject but nothing regular. We surely do need something and ought to have books or booklets for the students to read. We also need a good book on social etiquette for young people." "There has been an occasional lecture by a physician on the subject, but nothing more. A Chinese physician has been engaged this year as school physician and various tests and physical examinations are contemplated, with probably a series of lectures on health, including sex instruction." "We have never done anything on sex education in our school. Through the temperance society and other religious teaching in the school we have tried to make the students realize the importance of purity. Occasionally a doctor has given us a little time for a special talk to the older boys. The question is one demanding attention and we shall be glad to get all the help you can give."

*Conclusion*

1. From the above replies and from conferences with teachers, it is evident that very few schools are attempting to provide sex education in a definite, systematic way. The need for sex education is generally recognized but the problem of how best to introduce it is not solved. There is some indirect sex instruction by interested teachers but no comprehensive plan for helping adolescent students in this most vital aspect of their growing life.

2. It is also evident that many teachers are unfamiliar with or indifferent to the pressing problems connected with the sex life which middle school age students are facing. The tremendous new urges from within which the maturing of

the sex instinct brings and which are meeting with far less inhibition and social restriction than before, and the rapid changes going on in ideas and standards of love, engagement and marriage are forces which powerfully influence the thinking, feeling and behavior of Chinese youth today. Yet the significance of these forces and the need for their direction in character building are too often ignored or evaded.

3. Sex education is thought of by many as the mere teaching of scientific facts about sex. Some teachers go so far as to say that Chinese boys and girls are already so familiar with the general facts of sex physiology and reproduction that nothing more need be taught to them. But several physicians and teachers who have discussed sex physiology and hygiene with middle school students and who have asked for their questions, report that much of the knowledge which boys and girls have gained in this natural way is incomplete and even distorted. A great deal of misinformation, hearsay knowledge and half truth could be corrected by the scientific presentation of the facts of human sex life by a capable teacher or speaker. But sex education includes also the development of wholesome and fine sex attitudes and ideals, training in right habits of sex life, provision of opportunities for friendship and normal social relations between the sexes, and preparation for intelligent and happy married life.

4. The sex perversions mentioned by some teachers in their answers to the questionnaire or in conferences—masturbation, homosexuality and illicit relations between the sexes—are more common than is generally realized. The way to deal with these perversions is not an alarming appeal to fear or a vague appeal for purity. Wholesome sex knowledge scientifically taught, the inspiration of high ideals of bodily health and efficiency, recreation and physical activities that absorb the surplus energies of the adolescent period, high standards in the group life, opportunity for the development of normal heterosexual attitudes, the influence of fine friendships between the sexes and religious faith and spirit that will consecrate the affections are all essential. Not only must perversions be prevented as far as possible by the right kind of sex instruction and school influence but individual cases when known should be dealt with frankly and sympathetically by those teachers or friends of students who are themselves equipped mentally and spiritually for the task. A teacher who can win the confidences of students in their sex questionings and difficulties and who can approach sex problems in a sane and helpful way is an invaluable asset to any middle school.

5. Although much has been written upon sex education during the past twenty years in the West, yet there is no consensus of opinion as to the best methods to use. It is generally agreed that the home is the ideal place for sex education and that parents, if they know how, are the best teachers both of the needed knowledge and of the right attitudes and ideals. Since the majority of parents in China are not now prepared either in scientific knowledge or in appreciation of the problems which the youth of this changing social order are facing, the task falls upon the school or church, or rather upon trained educators in these institutions. Some western writers advocate natural and informal teaching in the home or school as occasions or questions arise, others the giving of needed knowledge in science classes—natural science, physiology and biology—, others lectures to students grouped according to age periods by specialists, others the introduction of suitable instructional literature to children and adolescents. Perhaps all these methods should be tried, carefully and wisely, until the best methods for individual schools are found. Certainly natural science, biology and physiology classes should be utilized as far as the special knowledge and skill of the teacher will permit, for the natural and dispassionate impartation of sexual facts in a scientific way. Physicians and other special speakers on sex problems may be invited to meet with small groups about the same age and not only to speak but also to answer either the spoken or written questions of students. Sex lectures to large student audiences are neither wise nor effective. The speaker should be familiar with the best literature on sex education and understand something of the psychology and sociology of sex as well as its physiology. A physician is not necessarily well equipped to discuss sex problems with students. The best instructional material should be in the school library. It would be even better for certain teachers—the school physician or nurse, the physical director, the religious work director, a science teacher—to become familiar with this literature and thus equip himself or herself to deal with student sex problems either in small groups or individually.

6. Some of the problems which sex education on its instructional side must consider are:

*a.* Personal sex hygiene—the physiology of the human body and its development, scientific information regarding reproduction, care of the body and sexual organs, sex relationships.

*b.* Eugenics, including heredity.

*c.* The biology of reproduction.

*d.* Psychological, social and ethical aspects of sex.

*e.* Marital relations, family and marriage problems.

*f.* Pathology of sex—sex perversions, illegitimacy, prostitution, venereal disease.

7. Sex education is more than instruction in the scientific facts of sex, it is also training through actual situations, through practice and experience, in the right sublimation or direction of the sex urges, in wholesome attitudes and manners between the sexes, and in ethical judgment and self-control in sex problems. Western students of adolescent psychology generally agree that it is essential for the development of normal heterosexual attitudes which make for the finest and happiest married life later that adolescents shall have abundant opportunity to know and form friendships with adolescents of the opposite sex. Otherwise homosexual fixations and other perversions more easily develop. To this many would reply that too sudden a freedom between the sexes will in China lead to more excesses and moral failures than a strictly limited freedom. Freedom of social intercourse in the West, they say, has increased rather than decreased sex problem. But the facts must be faced. The spirit of freedom is in the air in China; youth are revolting against the old social standards of friendship, engagement and marriage; new standards and etiquette are needed. The influence of moving pictures and stories which depict triangle love, of western ideas of companionate marriage and even free love and of a radically new philosophy of sex life and love, is penetrating groups of educated youth everywhere. Older middle school students and college students all over China are thinking upon, discussing among themselves and seeking light upon such questions as: How can we form friendships with the other sex? What kind of social life shall we have together? Why cannot a boy and girl be friends without marriage being talked about by others? What activities can boy and girl students engage in together? How can boy and girl students meet together in a natural way, without foolish embarrassment because of lack of experience in social intercourse? How can we overcome the opposition of conservative parents and conservative elements of society? How shall we choose our life-companions? Should boy and girl students correspond with each other? Is co-education in middle schools a good thing? The situation which such questions[111] reveal is a challenge to the Christian middle school to pioneer

[111] See also Chapter III, Section III, 3.

in the promotion of a fine type of social life and friendship between boy and girl students. Co-education is not essential. A few Christian middle schools have students of both sexes but the tendency of most government educational leaders at present is to discourage co-education in the middle schools. Socials in the homes of teachers or in churches, choirs of both boys and girls, athletics—such as tennis, volleyball, hikes—and other activities in which boys and girls may take part together, encouragement of friendships under wholesome conditions, religious classes and discussion groups of both boys and girls, retreats and student conferences in common—are all methods which may be used where there are boys' and girls' schools near together. The dangers of criticism from conservative patrons of the school and of uncontrolled freedom will cause many schools to hesitate in the face of this opportunity for setting Christian standards in the new social life of China. But without such sex education in its broader aspects, many students will drift without guidance into the social expression of their sex life, will accept standards from their group or from the literature and radical thought of the day, or will become bitter in spirit as they yield to the pressure of customs against which they inwardly rebel. The Christian schools have a unique chance to contribute a constructive and courageous leadership in social sex education, a chance which if ignored now may never come again.

8. Few Christian schools are accepting any definite responsibility in preparing students for marriage and family life. The problems here for many students are even more perplexing than those of social intercourse between the sexes,—problems of early engagements or marriages arranged by parents, problems of incompatibility because of differences in education and interests, problems in the selection of a mate, problems of age of marriage, economic problems of the new family, relation to parents and the larger family group. What are the conditions of happiness in marriage? Is a student justified in divorcing an illiterate wife whom his parents chose, especially if he loves another girl? What about family limitation and birth control? Can a girl graduate have a career of her own if she marries? How can the home ideals of educated youth be realized in the face of conservative opposition and economic limitations? A broader sex education would deal not only with these and other questions of the married life but also with the responsibilities of parenthood and the training of children. In some boys' middle schools over twenty per cent of the students are married, girls' middle schools usually do not receive married students

but a large number are engaged and will be home-makers and mothers. Yet as one teacher reported, "Our domestic science and home-making courses seem to aim at the preparation of teachers rather than of mothers or mother-teachers." Perhaps what is needed is not new courses so much as a new emphasis in some courses now taught, so that biology, social sciences, psychology, education, domestic science and child psychology shall contribute definitely to the preparation of young men and women for the privileges and duties of home life in the new China. In many girls' schools there seems to be a trend toward advocacy of the single life for educated women. The desire of some girls for a career partly explains this tendency but it is also due to the fact that teachers in girls' schools are largely if not all unmarried women. The men who teach in girls' schools usually do not have their families with them. Consequently middle school girls see very little of married life and the Christian home with parents and children. A few schools which have married couples living in the school and both husband and wife teaching are on the way to helping students in a most practical and living way to prepare for their own home life later.

9. There is a great need for better literature in Chinese on sex education, books dealing with the problems of sex life, books for parents and teacher, books for youth. Some western books have been translated into Chinese, other are being written or prepared in China. In the Bibliography (Appendix) will be found a list of English and Chinese books in this field recommended for teachers in middle schools of China. Books suitable for school libraries are specially marked.

### IV. Student Living Standards

Several serious problems of character training arise in connection with the rising cost of middle school education and the economic standards of living among students. We have already noted the fact that it is becoming increasingly difficult for laboring and farming families and even families of moderate means to send boys and girls to the private middle school without some form of special aid. Mr. W. C. Fairfield of Shansi estimates that it costs the entire annual income of a rural family to send one student to middle school for one year. The parents naturally expect that the child will by reason of his education and their sacrifice produce a much larger income than they. The middle school creates new ideals of health and comfort and new intellectual and social desires which the family's standard of living cannot possibly satisfy. In many ways education

away from or rather above the standards of the home is to be desired, but when this education makes the youth dissatisfied with his family and unsympathetic with laboring vocations it is not only unfortunate but also evil. Again the pressure of the family upon the son or daughter to enter a money-making profession may force the graduate into a type of work for which he may have no special aptitude or liking. The homes of artisans, farmers, laborers and small business men have been sources from which a large number of Christian church leaders, educators, physicians and men and women of public life have come. But the Christian middle school needs more than ever to be on its guard lest it alienate students from the common life and by its costs and living standards force both the students themselves and their parents to consider only those vocations which promise larger financial rewards and material comfort. When financial aid is given, in scholarships or in loans or by gift, there should also be every possible encouragement to the student to help himself or to work for the aid he is receiving. Many teachers feel that financial aid which imposes conditions over a long period of years or calls for a definite promise to enter a certain vocation is unwise. No contract should be made which commits a student years ahead to a work which at that time he may not be able to engage in whole-heartedly. On the other hand, high standards of scholarship and character and indications of special ability and usefulness should be expected of those receiving help toward their education from the school or from friends.

In many schools the increasing proportion of students from the wealthier classes is bringing about higher living standards upon the campus in addition to the greater cost of tuition and board. Especially is this true in the port cities and in middle schools which are connected with colleges and universities. The poorer student naturally tries to keep up with the pace set by the wealthier student and is tempted to live beyond his resources and to go into debt. Even where, as in some schools, there are different grades of tuition to meet the financial abilities of various classes of families, there tends to be a cleavage among the students. Teachers in one school reported the feeling caused among the majority of students because a few owned bicycles. One solution of the difficulty is a rule against luxuries for a few students which most of the students cannot afford to enjoy. A number of schools are returning to the requirement of uniforms for all students as a means of preventing display in clothing and of emphasizing the democracy of school life. The competition in dress in some girls' schools

and the increasing expense of various student activities stimulated by the extravagant tastes of a few students has given rise to critical comment in both religious and secular papers.[112]

How to develop a standard of simple living — healthy, reasonably comfortable yet in keeping with student resources and the life and needs of the common people whom the students are to serve—is a real task for those concerned with the moral education of adolescents. It involves training in the use of money, the cultivation of a socially democratic spirit in the school, education for non-wasteful, intelligent and constructive use of leisure, encouragement in giving to needful causes and in sharing with the less privileged, and the development of wholesome attitudes to all kinds of worthy labor. All this cannot be done by mere preaching or class instruction. The example and spirit of the teachers, their own standard of living and attitude to labor and the common people, the philosophy of labor which is taught and lived every day in the school count immeasurably. In such schools as Dr. W. T. Tao's Rural Normal School at Hsiao-chung, the People's (P'in-min) Middle School in Peiping, the Union Normal School at Foochow and T'ung-ren Middle School at Paotingfu one can find a new spirit of teacher-student democracy in labor, a respect for work with the hands, a sympathy with the life of the masses and "plain living with high thinking" that is most encouraging.

How to dignify all honest work, how to secure student coöperation in the care of school grounds and buildings so as to develop the sense of public responsibility, how to enable the poorer students seeking an education to find work that will help them financially and how to give to the wealthier students difficult tasks for their bodies and minds that will prepare them to be active workers and builders in the new society of China are not only important problems of character building. They are also problems intimately related to vocational guidance and the education of adolescents for their life work.

### V. Vocational Guidance

Several factors need to be considered in connection with the perplexing problem of vocational training and guidance especially as it affects character education.

1. In the past the Christian middle schools as the colleges have sent graduates into the professions and "long-gown"

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[112] See *Educational Quarterly*, March, 1929, pages 88–92.

vocations. A statistical study of the vocations of a large number of middle school graduates is not available but that of college graduates is available. The percentage of 1854 graduates in various vocations as studied by Dr. A. J. Bowen in 1914[113] and that of 2694 college graduates as studied by China Christian Educational Association in 1926[114] were as follows:

| | *1914* | *1926* |
|---|---|---|
| Educational work | 45.6 | 46.5 |
| Business and industrial | 14.2 | 16.2 |
| Ministry | 13.0 | 6.7 |
| Medical | 9.0 | 9.9 |
| Social service | 4.0 | 14.2 |
| Government service | 2.4 | 5.0 |
| Agriculture and forestry | 1.7 | 1.2 |
| Office work | 2.4 | — |
| Law | — | .2 |

At present the percentage of graduates in government service would be larger and the percentage in the ministry be smaller. Among the parents of the 1854 graduates studied, 12.9% were farmers and 8% artisans.

2. The vocational problem is one of the most acute problems which middle school students everywhere are facing. In student forums and discussion groups students are asking what principle should guide them in their choice of a vocation. The family pressure is often strong for the son to go into business whether he is equipped for this work or not. Students often complain that they are "learning what they cannot use and need what they are not learning." The introduction of scientific methods, of machinery and technology, the rise of living standards and increase of material wants, the lack of opportunity frequently in a vocation to which the student may feel called, social conditions and unethical customs which thwart honest effort are outer difficulties which the student must face. Inner difficulties are often the lack of a clear philosophy and purpose in life, a desire for mere money and fame, unwillingness to work from a lower to a higher position and the tendency to take short cuts and succumb to opposition and obstacles.

3. On the other hand new opportunities are opening up in government service, in government as well as Christian educational institutions, in new forms of business and industry, in

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[113] *China Mission Year Book*, 1914, page 203.

[114] *Handbook of Christian Colleges and Universities*, 1926, page 38.

various types of Christian work and social service where trained, courageous, forward-looking and persevering men and women are at a premium. These various opportunities, the type of training they call for and the qualities of mind and character which they demand need to be presented more clearly and forcefully to middle school students.

4. Christian middle schools have not been strong in vocational and technical education. Not only in China but also in the United States it is a question whether a large percentage of students can be expected to enter other than "white-collar" vocations. Only 25% of high school age boys and girls are in the high schools of the United States and but a small proportion of the graduates of these go into industrial and other laboring vocations. This is in spite of the fact that vocational education is given a large place in many high schools. Mr. W. C. Fairfield of Taiku, Shansi, concluded after his study of middle school vocational education in China[115] that vocational education for trades, industrial labor and farming should begin at the apprentice age of twelve and not in the middle school. The apprentice can continue his studies through middle school but his trade or vocation is his chief subject of study and practice. The middle school with its present cost naturally draws from the higher economic strata and until middle school education becomes more general and less expensive for the adolescent boy or girl, it will be more or less an "aristocratic education." In his study, Mr. Fairfield defines vocational education as "any form of education, whether given in school or elsewhere, the purpose of which is to fit an individual to pursue effectively a recognized employment, whether pursued for wages or otherwise."

5. There is a growing conviction among Christian educators that the middle school must accept more responsibility for training boys and girls for the farm, for technical industries and for occupations other than the long-gown professions important as the latter are. Some of the ways in which this new vocational education is being attempted are described below.

6. There has been a marked increase of interest in vocational training of girls and an increase of vocational opportunity for girls and women. In 1922-1923 the government reported fifteen vocational training schools for girls in the country to one hundred thirty for men. These included sericultural, weaving and mid-wifery schools. Some of the new vocational opportunities for women are health work, women's social work,

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[115] "Vocational Education in Middle Schools of China," *Educational Review*, April, 1927, pp. 138-143.

medicine and nursing. A few women are going into business enterprises. A group of Canton women in 1920 started a general store, the Ch'uan-yeh Merchandise Company, (勸業商店) others opened a model restaurant. An increasing number are employed as clerks and stenographers in business, telephone and transportation companies. Several government offices are using women. In the teaching profession there is a rapidly growing demand for trained women. More women workers will be called for in social welfare work in churches and Christian associations.[116] The relation of the growing desire for careers by girl students to the school's responsibility in training for home life and motherhood has been discussed in the section on Sex Education.

What Christian middle schools are doing in the field of vocational training and guidance may be summarized as follows.

1. Several schools are using vocational guidance self-examination charts and other literature prepared by the Vocational Guidance Association and the National Committee of Y. M. C. A. to help students in studying their own interests and capabilities.

2. Many schools take advantage of the Vocational Guidance week sponsored by the Student Division of the National Y. M. C. A. and other occasions to bring special speakers on various vocations to the hearing of the students. The choice of vocations is also discussed in Bible classes, discussion groups, student conferences and in personal interviews. More literature on the opportunities and demands of various vocations is needed and the principles and motives which should guide choice need to be emphasized.

3. A number of middle schools have offered courses in commerce, business and agriculture. The proportion of students taking these courses has not been large. In the port cities and larger inland cities, the demand for English because of the commercial opportunities which it opens up increases. A few schools are faced with the problem of students constantly leaving school in mid-term as they secure business positions.

4. China's industrial needs and future are leading some schools to consider the attention of technical, engineering or mining courses. The cost of providing such courses is very high, however. It is unfortunate that there is at present no Christian technical school in China. It would still be possible by the

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[116] See *Chinese Women of To-day*, a monograph edited by Dorothy T. Wang and Ming Yuin-kya for the Pan Pacific Women's Conference, 1928.

union of several middle schools into one for Christian secondary education to send Christian leadership into this important field.

5. Several middle schools are seeking to improve their normal departments. The opportunity for Christian teachers is not limited to Christian schools. One of the great fields for graduates of Christian registered schools will be in government and private schools.

6. China's agrarian problems, the need for raising rural standards of living, the call for rural teachers and preachers, the opportunity of the church to contribute constructive rural leadership in the new China, are bringing many schools, especially those located in rural areas, to consider seriously the "ruralization" of the school curriculum, and the provision of special training for children of farmers. Kashing High School, Chekiang, is adding a special department for farmers' son with lower tuition than the regular course. Some schools are adding new courses in agriculture and rural education and sociology. It is a question how much can be done to send graduates into rural life and leadership unless the whole curriculum and program of the school is reorganized with that end in view. The Union Normal School, Foochow, is a courageous experiment in a new field. The sixty-seven students are drawn entirely from the farm. School expenses are less than $100 per year, tuition being only $10 per term. Student aid adds twenty to forty dollars a year to a boy's income. There are only two servants in the school, students doing most of the necessary work. Each student works at least six hours a week. There are three courses—general, normal, agricultural. Students work part of every day on the farms, in the garden and poultry yard and in the carpenter shop. Four-fifths of the students are Christians. All of last year's six graduates are now teaching in rural schools. The teachers live on a simple scale and in intimate fellowship with their students. The school buildings are located in the country, several miles from Foochow city.

### VI. Character Education in Government and Private Schools

The government educational authorities have not yet formulated any definite program of character education, though some statements on principles and methods may be expected in the near future. Party education includes training in certain fundamentals of citizenship and social living and has largely supplanted the old civics courses or ethical culture (*hsiu-shen* 修身) courses. When asked for their opinions on character education, government educators usually mention the Confucian

cultural and ethical traditions which still to a considerable extent influence teaching spirit and methods, scientific studies and the habits of accuracy and perseverance and the devotion to truth which they develop, methods of school discipline or the indirect training of various school activities. The Scout movement has been introduced into government schools partly as a means of practical education and discipline and partly because of its value in social-moral education. Government educators are usually averse to the bending of character to any preconceived religious or moral standard. Much character education is going on whose aims and underlying philosophy have not been analyzed and criticized. The greatest apparent weakness of character education in government and non-Christian private schools is the small number of teachers who are personally interested in the welfare and character growth of their students. Guidance of student life and of student activities cannot be done mechanically. Personal example and influence are essential. A non-Christian educator has recently urged that the middle schools and colleges return more to the traditions and spirit of the private academies (书院) of old China where teachers and pupils lived and worked together and where the impress of the teacher's daily example and personality was deeply felt.

The opportunity of the Christian school to set standards of character education which government and other private schools may emulate and to contribute Christian men and women to the staffs of government schools is one that should encourage and stimulate all Christian teachers. The following quotations from a letter written by a young Christian teacher in a government middle school for girls describe some of the character-building forces in such a school and also the indirect influence of Christian education upon government education.

"The twenty-seven teachers and officers in this school coöperate to a great extent. Most of the one hundred seventy students are industrious and thrifty. Our principal is quite active and cares more for real work and results than for fame. In many ways this school has adopted the methods of our Christian schools. The school city has carried out a good many things which are worth while. Recently it made a few regulations against the wearing of tight clothes and created a public opinion against high-heeled shoes. The attendance at assembly meetings, morning exercises and at other gatherings is checked by the class monitors. Moreover, every student is responsible for order in the school and for the cleanliness of bed rooms and class rooms. Every day a group of students and teachers in turn looks over these and gives a mark for each. The results

are announced in the Monday assembly and a banner is awarded to the one who wins the highest points. Such competition helps to form good habits and to develop leadership. There is not much misunderstanding between teachers and students as in other government schools because they are close to each other. In leisure time they talk over problems or play together. This certainly influences the progress of the school."

Christian schools should study the experience of the more progressive government and private schools for effective methods of social and moral education. While the religious aim and methods are lacking yet many suggestions for character building may come from schools which are being planned and directed by thoughtful and trained Chinese educators to conserve the best of Chinese culture and spirit and to serve the actual needs of the nation. The nation-wide influence of Dr. W. T. Tao's Rural Normal School and Village Education Movement has already been mentioned.[117] Nankai Middle School has been one of the outstanding private middle schools in the country and the methods used by Dr. Chang Po-ling, the Christian president, and his associates are worthy of careful study. Three principles guide the character-building program in this school. All students are expected to take part in all phases of school life. All activities are of educational value. There is no association of all the students and no small group control over the student body but varied activities in which all may engage and develop initiative and leadership. The big moral issues are emphasized and little mistakes or infractions of rules are dealt with quietly without nagging. High scholastic standards are required of all students on athletic teams. Even the members of the basketball team which won the national championship in the spring of 1929 had to make up all their work with high grades after their victorious trip of three weeks to Shanghai and other east China cities. There are forty class-rooms for the student body of 1,600. Each classroom elects eight committee men each term for the following committees—studies, morale, youth movement, publications, business management, athletics, popular education, recreation. There is a teacher advisor for each classroom. Student body committees on athletics, youth movement, publications and other activities are elected from the class committeemen and these work together with the teacher advisors. Students not only direct their own activities under guidance but also have a share in determining important school policies.

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[117] See "The Village Education Movement in China" by Dr. W. T. Tao, in *Educational Review*, January, 1928, pp. 25-35.

The Christian association in the school is given freedom to carry on its activities and is a strong and steady influence in the school life.

### VII. By-products in Character

Recent studies in educational philosophy and psychology have directed considerable attention to by-products in character or indirect results in character formation of various activities and educational methods. Professor W. H. Kilpatrick has stressed what he calls the concomitant learnings or the habits, attitudes, dispositions and ideals which are learned at the same time with direct learnings and which are sometimes more significant and permanent. For example, a pupil may learn the main content of a course in order to pass yet acquire an attitude of dislike toward the subject matter and the teacher because of the methods used. Tests and examinations may be employed in such a way as to encourage deception. Dr. George A. Coe asks the question whether the true-false test does not put a premium sometimes upon unintelligent guessing and unethical "bluffing." The healthy ambition to win in inter-scholastic athletic contests may lead to inability to take defeat cheerfully or to a lowering of scholastic standards for members of teams. School rules may be enforced in such a way that students practice and minimize the moral effects of evasion and "getting by." Certain kinds of worship services may cultivate religious insincerity and sham. Faculty and student organizations may be such as to make living together more difficult rather than easier. On the other hand activities may be so carried on and such educational methods used that not only the immediate aims in character building are achieved but the indirect outcomes are satisfying and constructive. In evaluating any program and method of character training not only the direct and apparent result but also the less tangible outcomes,—habit, attitude and disposition and the moral and social by-products—must also be measured. Christian schools will find many places in their educational program and student life where this test can be applied.

CHAPTER VII

# NEW EXPERIMENTS IN RELIGIOUS EDUCATION

## I. Home Dormitory Experiment

### *1. The Need for the Home Dormitory Experiment.*

At present ninety-five percent of the middle schools house their boarding students in large dormitories. These are planned to accommodate from fifty to two hundred students each. Two to four students usually live in one room, but in some schools there are large rooms with beds for twenty or more. Rooms ordinarily open upon halls or corridors. A proctor is in charge of each dormitory; in some cases teachers live in the dormitories. The dining room is frequently on the ground floor of the dormitory; otherwise it is in a separate building.

There are several features in the present dormitory life, which point to the need for reform in the system of experimentation with other types of housing.

1. Although the percentage varies in different schools yet in the majority of middle schools more than half of the student body are boarders. This means that boys and girls of the adolescent period spend nine months of the year in buildings which are more like hotels than homes. The home atmosphere is most lacking at the period of life when it is most needed.

2. The problem of discipline in the large dormitories is a serious one. The proctor is often looked upon as a policeman, and rules are considered as impositions by the faculty rather than as ways of social living accepted by all for the good of all.

3. Only a few dormitories have social rooms on the halls or in the buildings. This means that students must go to other buildings for their social life and indoor recreation (which is especially inconvenient on rainy days) or meet in each other's rooms, which are often too small for indoor games or wider social fellowship.

4. Although in some schools teachers live with students in the dormitories, yet it is a recognized difficulty everywhere for teachers to meet freely and naturally with students in their leisure hours. The housing of students in rooms of a large dormitory with little home atmosphere certainly accounts in part for this difficulty.

5. Although in many schools students take care of their own rooms, yet it is generally felt that much more could be done to train students in public spirit, coöperation and the sharing of responsibilities for the group. It is difficult to develop a wholesome corporate life in the large dormitory where students feel they are simply paying renters and boarders.

6. Student habits in the dining room—hurrying through meals, careless attire, rudeness to fellow students and servants—are giving concern to many teachers. It is not easy to remedy these faults in the large dining room where mass psychology and the hotel atmosphere dominate. Desired habits of coöperation, unselfishness, consideration of the others, cleanliness, can be developed better in a smaller group.

7. Under the voluntary system in religious education more opportunity for character training and religious influence must be found in daily life and daily contact between teachers and students, students and students. The present dormitory system does not facilitate attention to the individual student and character building through wholesome social life. If a more homelike religious training is to be introduced into the middle schools a more favorable setting must be furnished.

*2. Types of Home Dormitories in the West.*

1. The house system in England. This system exists almost everywhere in the public or boarding schools. Pupils live in "houses" and develop great loyalty for their "houses." Each pupil hopes to represent his house in inter-house competition—athletic or literary—and to become "house prefect," the highest honor which his house can give him. "The house system gives a permanence by bringing the student into definite, responsible social relations with the head of the house through his entire course. . . . Perhaps nowhere is this lifelong function so well seen as in the relation of the best type of English head or house-master to the 'old boys' of the school."[118] The need of training the boy to be part of the household before he is a man is strongly emphasized. The house plan has also been tried in schools with a majority of day pupils. The boarders here become the nucleus of the "houses."

2. Cottage dormitories in American preparatory schools. Many preparatory schools in the United States, where all or most of the students are boarders, house the students in

[118] Monroe: *Encyclopedia of Education*, p. 408.

cottage-homes under the care of teachers. Phillips-Andover, Lawrenceville, Northfield, Silver Bay, are types of such schools. Older students are frequently put in charge of younger students. Inter-cottage competitions are frequent. Students usually have certain responsibilities in the dormitory, but these do not often extend to cooking or house-cleaning, or care of the garden and grounds.

3. Home-schools. The Home-School, Providence, Rhode Island, is an example of this type. The students are expected to learn home-making by participation and practice, not by book study. The home is an institutional and economic unit. The aim is to teach the girl by actual experience how to care for herself and her personal property—choice and care of her wardrobe, mending, sewing, washing, ironing, personal hygiene, and the care of her room; how to participate in family life—care of dining room, cooking, home decoration, home industries, care of sick room, first aid in emergencies, care of children; home relationships—how to live with her friends, social life, entertaining, etc.[119]

4. The Summer Camp. The Summer Camp Movement, which has spread so rapidly in the United States during the last twenty-five years, furnishes many helpful suggestions. The campers usually live in tents or tent houses which are in charge of tent directors. Tents have their own organizations, and the competition between the tents for various honors is very keen. A fine *esprit de corps* is usually developed through these tent groups and the relationships between directors and campers is very intimate and educative. The results in character training are sometimes very striking.

5. The Folk High Schools of Denmark. These remarkable schools are drawing the attention of educators all over the world. The Folk School originated in Denmark, the first one being built in 1845. Bishop Grundtwig was a pioneer in the movement, which has aimed to provide practical education for adults between the ages of eighteen and thirty, and at the same time to give a large place to inspirational values in the teaching of history, religion, and music. Men study for a five month's term in the winter, and women for a three month's term in the summer. The students review the elementary subjects, and attend lectures on science, history and literature. Lectures are followed by discussion. The evenings are spent in reading

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[119] For a fuller description see *The Home-School*, by Aida Wilson Trowbridge, (Houghton Mifflin, 1913).

and folk songs. The school aims at intellectual awakening and spiritual inspiration rather than the transmission of book knowledge. Vocational subjects are also taught, and the student is prepared to return to and contribute more effectively to his rural home and community. Although these schools are really continuation schools for adults, yet the way in which appreciation and ideals are taught through the intimate association of teachers and pupils suggest what might be the spirit of the home dormitory in a middle school. Teachers and pupils live together, study together, work together and play together.

"The religious influence of the Folk High School is of a most positive character, though no attempt is made to teach dogmatic religion. Separate lessons in religion are not given, and the church exercises no control whatever over the teaching of the high schools. Through the work of the schools, however, particularly through history and literature, there is constant emphasis upon the underlying principles of religion. . . . The teachers are all religious men and women, and through their example also the spirit of religion is inculcated in the lives of their pupils. . . . Much of the moral instruction grows out of the courses in history and literature rather than out of religious courses. Even the songs used in the schools are chiefly religious. Many teachers feel that Christianity as it meets the students in the historical lecture, in the personal lives of the teachers and in the tone of the school has its strongest influence on them."[120]

*3. Home Dormitory Experiment in China.*

1. Lingnan University Model Primary School. Most of the primary students are boarders. The four grades of the lower primary school live in four cottages under the care of teachers. A trained nurse is also in charge of the health of the younger children. The pupils live, eat and study in their own houses. From the first year the pupils are expected to have some share in the care of the cottage. Religious work is carried on in school as a whole; however, there seems to be much of character building and religious value in the social life of the cottage and in the influence of the teachers. The principal of the primary school is Mr. Yung Kwok Tsuen.

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[120] Cloyd: *Modern Education in Europe and the West*, p. 253. A recent valuable book on the Folk Schools is *The Danish Folk School*, by Olive D. Campbell, (Macmillan, 1928).

2. The Middle School for Girls of the United Church of Canada Mission in Chengtu has two domestic science practice homes, built at a cost of Mex. $800 each. Four middle school students live in each home for two months with one teacher. They care for small children in the home. All work, such as marketing, cooking, house-cleaning, training of the children is done by the students. Each house is given a money allowance for the two months. Six hours of sewing are required each week. The furniture is very simple, and such as may be found in any Chinese home. There is a baby organ in the home, scrolls, pictures and small toys for the children. At first the homes were not popular as they seemed to interfere too much with school routine, but the attitude of the students has changed markedly, and now the students enjoy their life in the home and learn a great deal from it. Each group has its own closing exercises."[121]

3. Swatow Academy. The Girls' School has a domestic science cottage with two storeys and a central court; one teacher and twelve girls can live here at one time. The girls in the school have turns in caring for this cottage. The cost six years ago was G. $2,000.

The above are given as types of experiment with "family-ized education." Other schools have family features in some phases of their work.

*4. Suggested Plans for Home Dormitory Experiment in Middle Schools.*

1. An old residence might be adapted for the purpose or a special building might be erected. If the experiment is found successful, new home dormitories might be added each year until they have taken the place of the large dormitories. Mr. Poy G. Lee, a Shanghai architect, has designed a home-dormitory with many Chinese characteristics such as two court-yards, roof and gateway. Such a dormitory would house twenty-four students and a teacher. The living room might be used as a study hall in the evenings, and the dining room and living room together as a social room on occasions. In the boys' middle schools the sewing room would be used as a carpenter's shop. A basement might be added for indoor games on rainy days, or for other uses. Mr. Lee's sketch is only a suggestion and could be adapted to local conditions and

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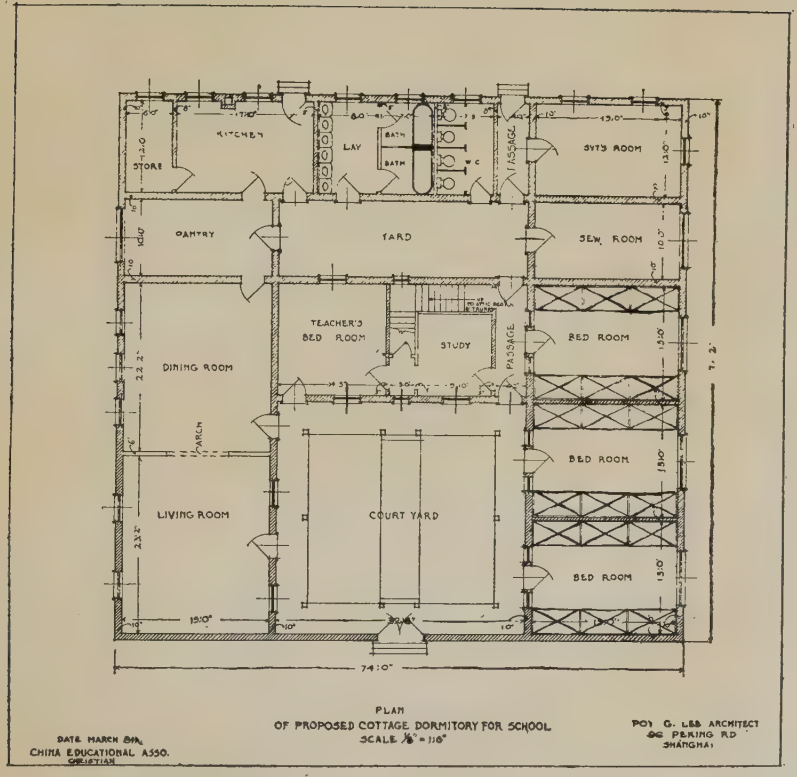
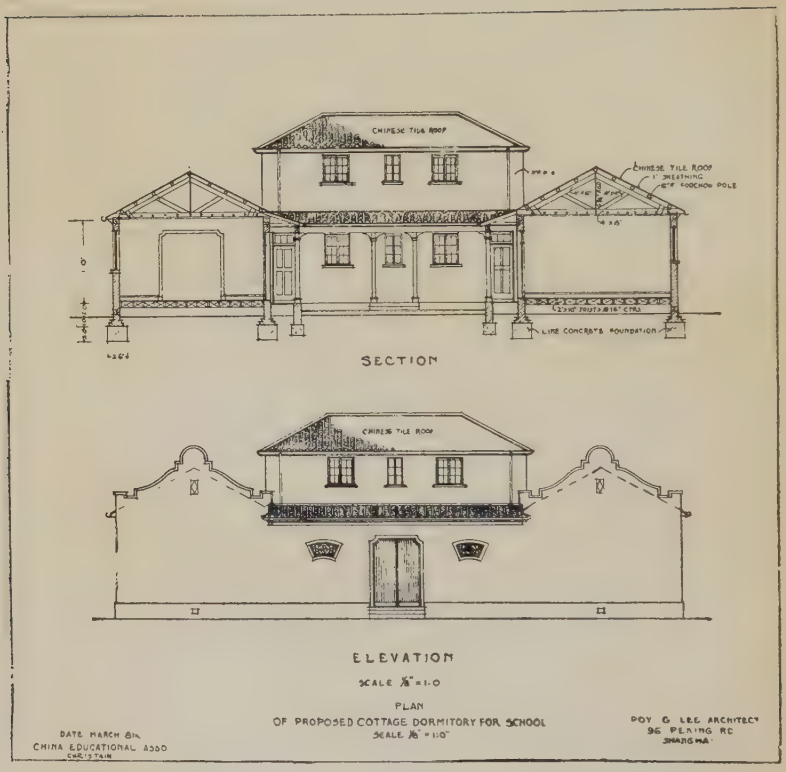
[121] "Learning by Doing in Homemaking," by Uberta F. Steele, *Educational Review*, January, 1925, pp. 22–26.




GROUND PLAN OF PROPOSED COTTAGE DORMITORY FOR SCHOOL




ELEVATION PLAN OF PROPOSED COTTAGE DORMITORY FOR SCHOOL

needs. The estimated cost of such a home-dormitory in Shanghai is Tls. 3,300; this is Tls. 900 more than the estimated cost for twenty-four students in a large dormitory. However, such a cottage dormitory has, in addition to the bedrooms, a room for a teacher, dining room, living room, kitchen and bath. Each such dormitory would occupy about a *mow* of land, allowing for a vegetable garden behind and for space between the cottage dormitories. Where space is limited, two dormitories might be built with one common wall. Mr. Lee has drawn an alternative plan for a two-storey building. This, however, does not have the Chinese characteristics and is not as attractive in appearance. It would cost more but occupy less ground.

2. Organization of the home-dormitory. One teacher with or without family would live in each home-dormitory in care of twenty to twenty-four students. These students would be selected from the classes of the whole middle school, or of the junior or senior middle school, in order that there might be continuity in the group from year to year, and in order that the older students may help the younger. The house should have its own organization with a house prefect. There should be a division of duties in the home, students taking turns in various responsibilities—the care of the house, the kitchen, the yard. Day pupils might be linked with the home cottage and take their noon meals there. If the school has many home-dormitories, there should be a school council of the house masters and prefects.

3. Self-government. Rules for the life of the home dormitories, dining room etiquette, sleeping hours, study hours, social relationships, etc., should be discussed and agreed upon by the whole family group. Students should be given as much control as possible, under the direction of the teacher, of the finances of the house.

4. Dining room. Cleanliness, order, and beauty should be the features of the dining room. Students might take turns in waiting and in providing flowers for the room. Girl students would get their practice in cooking in connection with the care of the dining room and kitchen. Each cottage should have not more than one full-time servant.

5. Living room. The living room should be supplied with simple furniture and decorations donated by students and graduates, a small library with some games and musical instruments. Photographs of school groups and student activities, records of honors won by house-members might be displayed there. Either the living room or dining room might be used

for a study hall in the evenings. The two rooms could be thrown together for a reception room when members of the house are entertaining friends.

6. Daily programs. Much of the daily life of the student would naturally be spent in the school, in classes on the athletic field. The life of the cottage should be well planned, and there should be a note of wholesome fellowship and an emphasis on art, music, and religion in the daily program and atmosphere of the cottage. There might be a period of family worship each day, and a story and singing period. Special activities could be planned for certain days. There would be entertainment of guests, socials and religious study groups.

7. Educational values. In the home cottage, students could learn home industries, cooking and sewing, simple carpentry and repair work, gardening, etc. by actual practice. Hobbies should be encouraged. The more formal dormitory meetings would give practice in parliamentary procedure and democracy. Character training and religious education would take place in the story hour, in the song period, through habit training, by the influence of the home environment, through personal talks and in the daily life and contacts of the home.

Some have raised the question whether such home dormitories would divide the school into cliques. In the first years of the experiment students would have to be chosen for the one or two home cottages. The ideal would be for every student in the school to have an opportunity to live in or be associated with a home-dormitory. The other grouping of students in class rooms and on the athletic field would prevent the home-dormitory from developing cliquishness; and under wise leadership a wholesome competition and coöperation between the home-dormitories could be developed.

*5. Modifications of the Home-Dormitory Experiment.*

Where it is not possible for a school to secure a residence or to build new home-dormitories for this experiment, the existing dormitory might be divided into a number of units, with one teacher living in each unit. The life of the unit can then be planned somewhat according to the suggestions in Section 4. This does not seem as ideal as separate home-dormitories, but a great deal of the atmosphere and activities could be introduced into the units. Each unit could have its own social room, a dining room, and be responsible for certain duties in the school.

*6. Reports of the Experiment.*

Schools which plan to undertake the home-dormitory experiment in any form are urged to keep careful records of the experiment and to compare results of the home-dormitory plan with those of the present large dormitory plan.

### II. Boy's Clubs in Junior Middle Schools

Soon after the beginning of the Boy Scout Movement in Great Britain and the United States, Scout troops were organized in China by city Y. M. C. A.'s and by a few schools. At first translations of the British Handbook were used and the program was largely based upon that in the West, some excellent troops were developed, and a number of Chinese scoutmasters were trained. As an increasing number of Chinese educators took interest in the Scout Movement, experiments and modifications were made to meet the interests and needs of Chinese boys. Girl Scout troops were organized. In 1918 an effort was made to form a national Scout organization in order to coördinate the various scattered efforts and to set standards. The movement has been largely confined to higher primary and junior middle schools and in the last two years has received a great impetus from the requirement of the government educational authorities for at least one year of Scout work in the junior middle school. At present there are reported twenty registered troops of Boy and Girl Scouts in Kiangsu Province and ninety-three registered troops numbering about 6,150 Scouts in the whole country. In its association with the school educational program, the Scout Movement is following a different road from that in Great Britain and the United States. In the United States there are 600,000 Boy Scouts under 27,000 Scoutmasters. This is a higher figure than the total high school enrollment of the nation. 16,000 of the troops are in connection with churches and practically all meet and carry on their activities out of school hours, membership being entirely voluntary. Emphasis is put upon the fact that Scouting is something which the boy or girl wants and chooses. It would be unfortunate if in China the spirit of initiative and self-activity which Scouting encourages were to be dulled by emphasis upon school requirements or if the military side of Scout training were to be over-stressed. Experiments with some troops out of school hours and away from schools, in connection with churches or community centers, would be helpful in determining how widely the Scout Movement can reach in China.

Several Christian middle schools had active Scout troops before the government requirement of Scouting in junior middle schools and considered the Scout program under Christian leadership an important method of practical education and character training. One of the most extensive and interesting experiments with the adaptation of the Scout program to a Christian middle school was carried out over a period of many years at Boone Middle School under the direction of Rev. Benjamin Yen, a graduate of Springfield Y. M. C. A. College. Many activities of educational value were a part of the program—cooking, manual training, carving, caring for birds and pets, tent-making and camping. A special building was given to the Scouts for equipment and meetings. A fine religious spirit permeated the work. In other troops Christian Scoutmasters have been experimenting with the adding of special religious activities to the program for those who might be interested and of special badges in recognition of religious study and service. Camping trips offer many natural opportunities for religious teaching, outdoor worship and the influence of Christian friendship. While the Scout movement is just developing on a national scale and being adapted to the needs of Chinese boys and girls, Christian schools may be able to contribute a great deal by experiments with various types of leadership, organization and program and especially by infusing the Scout activities as other school activities with the Christian spirit.

A common criticism of the Scout program in China is the cost of uniforms and equipment for the average student and the over-emphasis upon the externals of the movement. The criticism is to a considerable extent justified; hence it is encouraging to find one Christian middle school bringing Scouting within the range of the poor student's income by providing very simple and inexpensive uniforms, costing only two dollars each. The equipment was largely bought with special funds raised by teachers and students. There will be an increasing call for Christian teachers trained for Scout leadership in Christian middle schools.

In some junior middle schools a club room has been provided for the students and fitted up by them. The program of recreational and other activities at the meetings of the club is arranged by students with the help of interested teachers. In some girls' schools, Y. W. C. A. Rainbow or Pioneer Clubs have been organized. Several years ago the entire student body at the Hwei-wen Boys' School, Tientsin, was organized into Four-square Clubs, an adaptation of the Christian Citizen-

ship Training Program, and religious study was correlated with the club work. The result was a better coöperation between teachers and students in extra-curricular activities and the development of student leadership.[122] Unfortunately this plan was later discontinued.

There is a great need now for experiment with various boys' club methods, in addition to the Scout program, in order to discover whether Y. M. C. A. Boys' Club methods can be adapted to the Junior Middle School, what social, character-building and religious educational values there are in the use of such methods, and to what extent they can be substituted for the formal religious teaching in the classroom. The following suggestions were made in the spring of 1929 to a few junior middle schools and city Y. M. C. A. Boys' Divisions which were interested in trying such an experiment.

*1. Method of Experiment.*

1. The City Y. M. C. A. Boys' Division secretaries to assist in the experiment.

2. The school to engage one teacher for at least half-time (preferably full-time) direction of the boys' club work.

3. If possible the conditions of the experiment should be varied. E.g.,

*a.* One school with all junior middle school enrolled as part of curriculum requirement, less religious emphasis in general program but voluntary religious classes and tests, etc.

*b.* One school with only two or three clubs composed of students who voluntarily enroll; stronger religious emphasis in whole program.

*c.* One school with both Scout plan and club plan so comparison may be made.

4. Plans and program suggested herewith, but to be worked out in detail by School Director of Boy's Clubs and Y. M. C. A. Boys' Work Secretary through the year, in co-operation with other teacher-leaders and club leaders.

5. Careful and detailed record of the experiments to be kept as they progress by both School Boys' Club Director and Y. M. C. A. Boys' Work Secretary.

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122 See "A Correlated Program of Religious Education," by E. J. Winans *Educational Review*, January, 1926, pp. 75–80.

6. Each director should have a boys' work library from which to select material and get suggestions.

*2. Organization.*

1. Name. Various suggested names of Y. M. C. A. Boys' Clubs. Name for use in each school to be decided after conference between Boys' Club Director and Y. M. C. A. Secretary. Avoid seeming competition with Boy Scouts.

2. Special club room or house provided by school.

3. Sixteen to twenty boys in each club divided into two patrols. Clubs have own officers.

4. No uniforms but buttons or insignia for hats, sweaters and athletic shirts.

5. Regular meetings but chief emphasis upon guided activities of educational, social and religious value.

6. School to provide sum in budget for the club work. Each club member also to pay small club fee.

7. Membership and record cards or booklets.

8. School to provide regular periods for club meetings.

9. If possible, link with church work on Sunday.

*3. Program.*

1. Organized.

*a.* As in the American plan, on a point credit system, or

*b.* As in the Canadian plan by standards in twenty-four items by which a boy can measure his attainment and note his deficiencies, recording his progress under a course of training.

(See Handbook for Pioneers, Handbook for Comrades, Mentors' Manual, Handbook for Leaders Trail Rangers and Tuxis Squares.)

*c.* With the leader guiding in activities which interest the boys and with no special credit or standard system.

2. Meetings.

*a.* Weekly.

*b.* Run by boys themselves, with training in parliamentary law.

c. A simple ritual, pledge, singing, ceremonies for recognition of special achievements and installation of officers.

d. Speaking, reports, games, activities, fellowship.

3. Activities.

a. Intellectual.

1. School work.
2. Woodcraft: bird life, flowers, hiking, trees, stars, knots.
3. Collections and observation: woods, flowers, insects, rocks, minerals, autographs, stamps, cards, etc.
4. Handicraft and art: industrial, artistry, photography, music, radio, singing, hobbies.
5. Speaking and home reading, lectures and trips.
6. Sex knowledge and hygiene.

b. Physical.

1. Health habits, physical examination, treatment for defects.
2. Campcraft.
3. Team games.
4. Physical test and athletic test for age and weight.
5. Aquatics: swimming, rowing.
6. Mountain climbing, hiking.

c. Social.

1. Home relationships and responsibility.
2. Thrift.
3. Community responsibility.
4. Choosing lifework.
5. First aid knowledge and experience.
6. Entertaining.
7. Helping in school health activities.
8. Teaching some illiterate boys, etc.
9. Leadership.

*d.* Devotional.

1. Church and chapel attendance and worship.
2. Knowledge of hymns and Bible, biographies.
3. Bible class or Sunday school attendance.
4. Church relationship.
5. Religious music, art, poetry.
6. Personal devotional habits.
7. Tell and dramatize Bible stories.

4. Other Principles and Methods.

*a.* Friendly competition between clubs.
*b.* Principle of self-government.
*c.* Leader's interest in development of individual boy.
*d.* Charting and interviews.
*e.* Director's visits to boys' homes.
*f.* Relate club program to school program and church.
*g.* Link clubs with City Association Boys' Department by occasional use of Association building and fellowship with Association's clubs.
*h.* Director and Boys' Work Committee to enlist help of other teachers in various phases of club training and program.

*4. Points to Study and Note in the Experiment.*

1. Interests of junior middle school boys.
2. Comparison between pre-adolescent and adolescent interests.
3. Points in club program of most interest and value.
4. Degree of club member leadership possible.
5. Educational, social and religious values in the program.
6. Comparison of club members with non-club members during year.
7. Contribution of club to life of school.
8. Cost of club plan.
9. Comparison with Boy Scout program in cost, interest, educational and moral value.
10. Difference between boarding and day students in club activities.
11. Religious interest and capabilities of junior middle school boy.

## III. New Experiments in Religious Curricula

*1. Problems of the Religious Curriculum in Middle Schools.*

We have already in Chapter V, under the title of Religious Courses in the Curriculum, described problems of religion in the curriculum, and we have brought into our report how the elective method is being applied and how the courses are generally organized. However, this does not mean that the middle schools have solved the difficult question of religious curricula. Thorough study and much new experimentation is needed. The following problems demand our especial attention.

1. Narrow view of the curriculum. The religious curriculum in middle schools has been largely organized around textbooks. The idea of covering so much ground in terms of subject-matter in given periods of time still dominates the thinking of too many administrators and teachers.

2. Lack of definite objectives. The West China Christian Educational Association, the editorial committee of the Religious Readers, the writers of the Character Building Course, and the Hangchow Conference on Religious Education Curriculum all have worked out definite objectives of religious education for the six years of primary schools.[123] It is interesting to note that in all the findings there is a general agreement in principle and method of approach. How about definite objectives of religious education for middle schools? Aside from such general ones as to develop Christian character or Christlike personality, there is none definite enough to give middle school teachers direction to their work and to guide them in the selection of proper materials or to serve them as measures of the effectiveness of their work.

3. Lack of correlation. In one of the best middle schools in North China, the boys were accustomed to attend thirteen religious meetings a week:

2 Curriculum Bible classes
6 Chapels
1 Christian Endeavor meeting
1 Prayer meeting
1 Y. M. C. A. meeting
1 Sunday School for boarders
1 Church service

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[123] See *Teachers Bulletin*, 1926, Vol. 1, No. 8., special number on Religious Education, and the Report of the Hangchow Conference on Religious Education Curriculum, National Christian Council, 1928.

"Except for the curriculum courses, no two meetings are related, since even chapel exercises do not follow a consecutive plan. Every one of the thirteen meetings has a talk by an adult for its main feature, because in the meetings which the students arrange entirely themselves they tend to copy the meetings which were provided for them by the faculty."[124]

While this may have been an extreme case, yet in general it represents the type of unrelated curricula that now exist in many middle schools all over the country.

4. Insufficient knowledge of the experience and background of the student. As we have seen in Chapter III on Student Life and Thought, a number of schools and of individuals have just made a beginning in the study of student interests and problems. But considering the large number of middle schools and of religious teachers we have, the number of studies mentioned is too small. If religious curriculum is to be life-centered and serve its true function, every teacher should know his students, their interests, habits, personal problems, etc.

5. Separation of method from subject matter. At present most teachers depend upon the writers in Shanghai or other centers to work out teaching material for them. Their job, as they conceive it, is primarily to select the best material worked out by these distant writers, and to find the best method of teaching this material. Such an attitude implies two things: on the one hand, it shows that many teachers still think of a curriculum not as consisting of a meaningful experience of the student, but as something external to his mind; on the other hand, it shows that many teachers still regard method as something of concern to the teacher simply and not to the student also. As long as this attitude exists there is very little hope of getting materials that will adequately meet the religious needs of the students.

6. The demand of social changes and needs. In Chapter I, under Movements Affecting Christian Secondary Education since 1923, we have already mentioned some of the significant social changes and the needs in China at the present time. The question before us now is this: are the existing religious curricula capable of meeting these new changes and needs? if not, then what should be done?

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[124] Barbour: *Desired Bible*, p. 22.

*2. Curriculum Reconstruction in America.*

Curriculum reconstruction in American public schools, laboratory schools and technical schools has become a very important movement in recent years. Various methods have been used in the process of reconstruction.[125]

The experiment that is most interesting to us is the development of the new international curriculum of religious education. In 1920 the International Sunday School Lesson Committee decided "that the present system of international graded lessons be not further revised by this committee" and "that (this committee) proceed as rapidly as possible with the construction of a new curriculum."[126] In 1922 a subcommittee on the international curriculum of religious education was appointed to "undertake the construction of a curriculum of religious education which shall provide in integrated fashion for both Sunday and weekday hours." From the time of its appointment until the present the subcommittee, with the help of experts from both religious and secular education, has developed simultaneously with what has been known as age groups in the children's, young people's and adult's divisions, and with the curricula of leadership training. It has now worked out in tentative form a series of plans between which the class may choose, each calling for consideration of local conditions.

*3. Curriculum Reconstruction in China.*

1. In the fall of 1919, with the coming to Foochow of Mr. O. G. Reumann, the plan of furthering boys' work in Foochow College was launched. The aim was to bring to boys the Christian ideal of character and life, and to build up in the boys the four-fold character—physical, mental, religious and social. In order to accomplish these objectives Mr. Reumann felt very keenly that the leader's relationship must be different from the ordinary teacher's. It must not merely be teaching a class or giving only knowledge without further responsibility. The boys' work leader must find ways to get near to the boy and get his interest. He must do what is interesting, based on boy psychology, and bring to him the example of Christ. On this basis Mr. Reumann worked out, as the result of five years

[125] See the *Twenty-Sixth Year Book of the National Society for the Study of Education*, Part I, "Curriculum Making, Past and Present."

[126] *Research Service Bulletin*, No. 5, the International Council of Religious Education, p. 8.

of experimenting, a handbook for boys' workers which contained a description of Chinese adolescent boy psychology and a four-fold, graded program. The book is not a text but rather a guide with concrete suggestions for leaders themselves to adapt to their local conditions.

2. In the year 1924, Mrs. Dorothy Dickinson Barbour of Yenching University and several others formed an informal group to prepare new textbooks. They wanted to work out something that would develop Christian character and train boys and girls to live as Christ would have lived. After examining all the existing textbooks and observing the classroom practices, this group came to the conclusion "that the present unsatisfactory conditions will continue as long as there continues to be the present type of textbook based upon a daily apportionment and exposition of the Bible. Bible information might be successfully achieved, but not Christian lives."[127] So they began to work on a new type of textbook. The result was, instead of a textbook, a manual explaining how to begin with the difficulties of the particular student's thinking and how to include in the plan of the teacher the activities that are most natural to his students.

3. Mr. E. J. Winans, formerly of Hweiwen Middle School, Tientsin, tried the experiment of a correlated program of religious education. As he looked over the situation in his school he found plenty of content and plenty of effort being put forth by certain leaders and teachers, but the various arrangements lack correlation; there was overlapping here and broad untouched areas there, so he began to coördinate the work. Not teaching the Bible but teaching boys then became the objective. The Bible, the curriculum courses, the Sunday School classes, special student activities and church service "began to dance around" and take shape like iron filings sprinkled over a magnet. The boy became the center of attraction. The teachers no longer worried about their textbooks, they talked about their boys—what the boys were doing, what programs they were working out, how the boys were growing and developing, which ones were leaders and which ones were followers.[128] The program Mr. Winans worked out was based upon the four-square club idea and was carried out in Junior two and Junior three classes and in all the Senior Middle School classes.

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[127] Barbour: *Desired Bible*, pp. 1–2.

[128] *Educational Review*, January 1926, p. 76.

4. Mr. Charles F. Johannaber's study of student interests and problems has already been mentioned in the chapter on Student Life and Thought. What led Mr. Johannaber to make his study was the realization on his part that a curriculum ought to be life-centered, and that in working out a new curriculum he must first know the background experience of his students. The progress of his research and experiment will be followed with much interest.

*4. Need for New Experiments.*

The four experiments mentioned above mark only a beginning in the process of curriculum reconstruction. Much more experimental work should be done before religious education can really meet the needs of middle school students. Furthermore, in a curriculum that has vitality and virility one must be able to appropriate the best results of educational progress and thus undergo a constant process of rejuvenation.

*5. Who is Responsible for New Experiments?*

1. Theological seminaries and universities that have facilities for research and creative work should seriously undertake the problem of curriculum reconstruction. They should, at least, help the middle schools by preparing teachers who can improve teaching materials and methods.

2. The religious teacher in the middle school is, in the final analysis, dealing with a group of specific boys or girls. It is the experience of this particular group with which the teacher is concerned. So in experiment with religious curricula the local teacher must become a very important factor. While the results of experimentation secured by seminaries and universities indicate what the local teacher may expect of his students, it is nevertheless necessary for him to make a specific study of the interests and problems of his students in order to discover the experience foundation upon which his curriculum must be based.

*6. Suggested Procedure in Curriculum Reconstruction.*

1. Studying student interests and problems. There are various methods which may be used in the study of student interest and thought. Several of these have already been mentioned in the chapter on Student Life and Thought. Other methods are the study of behavior difficulties or of life histories, study of items in newspapers which record situations in which

students have a part, or of novels and other books popular among students, observation of project activities developed among students.

2. Selecting objectives. Out of the many needs and problems of the students only the most important ones should be selected as objectives. There are four methods of selection: the individual opinion, the consensus, the personal analysis and activity analysis. The last two are much more difficult than the first two.

3. Selecting student activities and experiences. When the most important objectives have been determined the next problem is to find out how these objectives can be realized. The method for attainment of the desired ends may be reading, investigation, worship, listening to lectures and stories, engaging in a form of service, some creative activity, etc. Here again only the best method of realizing the objectives should be selected.

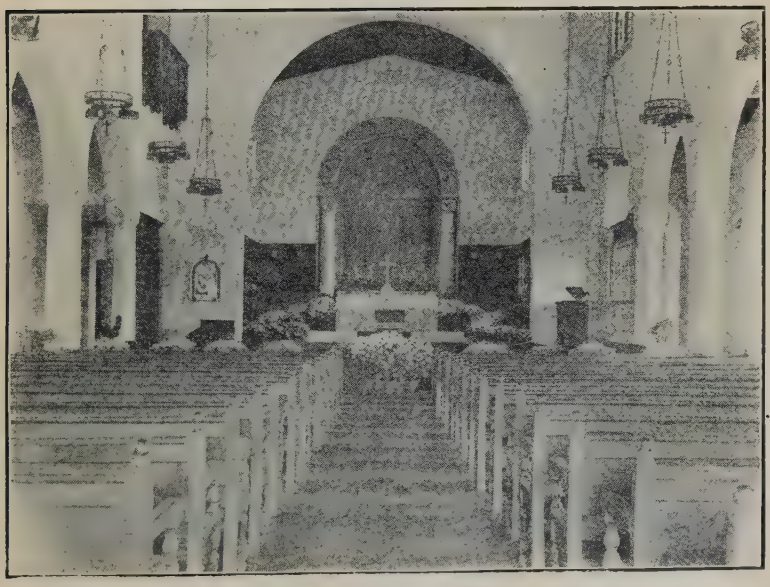
4. Selecting source material. For solution of their problems the students will need not only to draw upon their own past experiences but also to learn from the experiences of the human race — national and international. If the experiences of the human race are to serve as the most efficient tools only the best experiences should be selected.

### IV. Chapels and Worship

The reproductions on next page of a few school and college chapel buildings, exterior and interior, show what can be done to provide a beautiful and inspiring place of worship. The Episcopal schools have given more prominence to the chapel building but schools of other churches are also feeling the need for a building or room dedicated to worship and religious services. There have been various experiments with Chinese forms of architecture and with Chinese decoration. Several chapels have Scripture selections or religious quotations inscribed on the walls or in panels, and religious art in painting or in carving. Some schools have with thoughtful planning transformed a classroom into an attractive chapel. Harmony of color, the beautiful in nature and art, religious symbolism, a reverent and quiet atmosphere all make an added appeal to the adolescent worshiper.

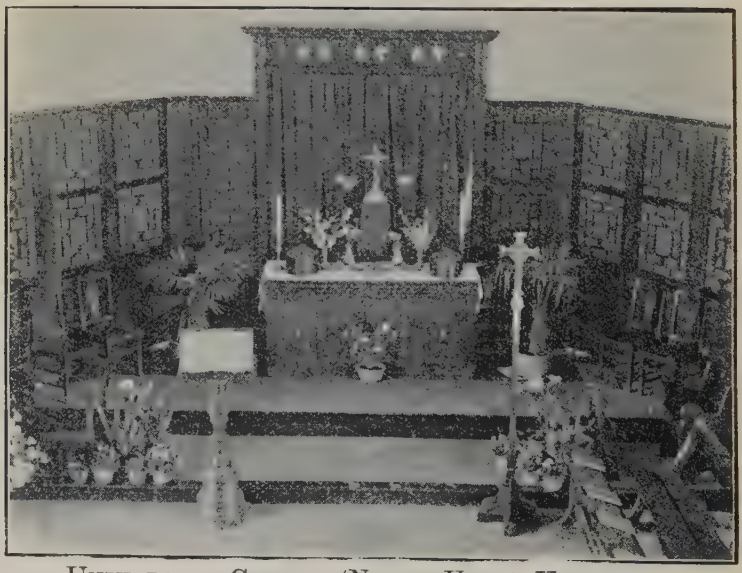
In the program and forms of worship, many studies and experiments are going on. The discussions on worship, held at Yenching University and at other points in North China during

C. M. S. Girls' School, Foochow



Chapel Interiors

GINLING COLLEGE



UNIVERSITY CHAPEL (NINDE HALL) YENCHING

School of Religion Chapel
Yenching University

Women's College Chapel
Yenching University

the winter of 1928, under the leadership of Dr. H. T. Hodgkin and Professor T. C. Chao showed that many types from the simple Quaker service to the highly ritualistic are being tried among student groups. Responsive readings which include selections from the Chinese classics as well as from the Christian Scriptures are being used. Chinese music is being brought to the service of Christian praise. Periods of silent meditation, not the passive silence of the Buddhist, but the receptive silence of the Christian in touch with the infinite resources of God, come often in some of these services. The normal mysticism of the adolescent must be recognized. Prayers are being written through which the united heart and voice of the worshiping group may express its gratitude, sense of spiritual need, desire for fellowship with God and man, and re-dedication to high ideals. To some the use which a few groups of seekers are making of candles, incense and other near-Buddhist forms is a straining for the novel and a dangerous tendency. But all sincere efforts to find beauty and reality in worship will contribute to the meaning and power of worship for Chinese youth. It is hoped that recent discussions and experiments may result in one or two books of worship service for middle school.

What is also needed is more study as to the actual contribution which the worship services make to the character of students. What conditions are most conductive to the genuine experience of worship? In a recent article, "Rethinking the Function of Worship",[129] Dr. Hugh Hartshorne analyzes the technique of the worship service. First, there is the inducing of the appropriate mood for worshiping together, by prayer, hymn, etc. Then there is the cultivation of the imagination, when the worshiper regrets his failures and responds to the ideal. Lastly, there is the achievement of the sense of at-oneness with God and one's fellows, and the crystallization of attitude by the worshiper in some new faith of purpose. How to bring intelligent and effective technique into the worship service; how to separate training for worship and the experience of worship; how to adapt worship to various ages, needs and capacities; how to provide worship services that are cleansing and exhilarating religious experiences for youth and that contribute to faith, character and life service; how to bring the treasures of China's spiritual heritage to the service of Christian worship — these are all questions for continued thought and experiment.

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[129] *Religious Education*, December, 1928, pp. 967–973.

### V. Summer Service Groups

Since the early day of Christian schools, Christian students have helped in churches, evangelistic teams and social service work during their summer vacations. In recent years this summer service has taken several new forms. The Daily Vacation Bible Schools have given opportunity to many free students to do interesting and constructive work with children. A number of student teams have been organized for popular education and citizenship training work among the masses. Child health centers and summer kindergartens here and there have made use of girl students. As a result of the North China Student Conference, twenty students undertook a village service project for the summer.[130] In some south China schools, small student groups of three or four are planning to spend the summer in a village, living with the farmers, studying their social and economic conditions, teaching popular education classes and endeavoring to share Christian faith and experience with them. Other students have considered working in factories or at some trade for the summer in order to learn the conditions of the laboring man. This is an encouraging tendency. The success of Eddy's European seminars each summer has led many to hope that such an experiment might be tried in China, small Christian student groups visiting other Far Eastern nations and coming into personal contact with the leaders and makers of opinion in these nations. Much more could be done to guide students in the use of their vacations, and to encourage small Christian groups to experiment in various types of religious and social service.

### VI. The Need for Research and Experiment

Many problems of moral and religious education have been dealt with in a very general way in this report. One reason is the lack of objective data research studies and the results of carefully planned and observed experiments upon which to base more definite conclusions. Scientific methods and the scientific spirit are being applied more and more to the study of character education and the teaching of religion in the West. The valuable literature in this field is available to teachers in China. But hard thinking and constant experimentation are needed if Chinese solutions to Chinese problems in the light of Chinese

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[130] See a description of the Haitien Team of the Summer Student Service Group for Villages, *Truth and Life*, Vol. 2, No. 12.

conditions are to be found and if character education and the teaching of religion are to take root in Chinese soil. Present methods need to be tested. New possibilities need to be explored. The spade-work of research is needed in order that religious education as other phases of education may advance in China. Only by careful experimentation under trained educators and by interchange of the experience thus secured can there be progress in curriculum making and in methods of character building and religious teaching for the new religious education program in Christian schools. The studies and observations in this report should be taken only as suggestions growing out of the experience of many schools. The suggestions need to be further tested. More extensive and intensive research and experiment are essential.

### VII. Some Problems for Research and Experiment

Several problems for research and experiment have been suggested in the body of this report. Some of the more important of them are listed below. Others will occur to religious educators and Christian teachers.

1. Studies in child and adolescent psychology.
2. Life situations of Chinese children and adolescents.
3. Social and religious background of the Chinese adolescent.
4. Adolescent interests.
5. Adolescent needs and problems.
6. Social agencies for character building.
7. Moral and religious influences of the Chinese home.
8. Adolescent religious experience.
9. Moral values in Party education.
10. Material for ethical and religious teaching in Chinese history and literature.
11. Character building in school life and activities.
12. Methods of applying the voluntary method in school religious education.
13. Religious curricula for middle schools.
14. Relating school religious education to the church and home.
15. Worship services for adolescent students.
16. Grouping dormitory students in a home environment for more effective character education.

17. Boys' clubs in junior middle schools.
18. The use of religious art and music.
19. Character education in government schools.
20. Teaching the Bible to middle school students.
21. Testing ethical habits and attitudes.
22. Testing religious knowledge and attitudes.
23. Moral and religious education of the rural boy and girl.
24. Methods of vocational guidance.
25. Reading tastes and habits of middle school students.
26. The youth movement and religious education.
27. Teaching international good-will and peace in the middle school.
28. Moral effects of required military training.
29. Relation of middle schools to labor and the labor movement.
30. Relation of Christian schools to the new national and social life.

### VIII. Training of Religious Educators

Chinese directors of religious education or religious teachers in middle schools may be grouped as follows:

1. Returned students with special training in religious education.

2. Graduates of theological seminaries in China.

3. Graduates of Christian universities or colleges who have majored in religion or who have shown special interest in religious work.

4. Christian graduates of middle schools or colleges with no special training in religious education, giving whole or part time to religious work in the school. They may also teach in other departments.

The growing demand for trained religious educators and directors of religious activities in middle schools has been mentioned. Christian colleges and theological seminaries are being called upon to meet this demand. Stronger courses in religious education, more practical preparation for middle school religious work, closer correlation between the middle schools and the colleges and seminaries, and the presentation of the religious opportunity in middle schools to gifted college

and seminary students, are needed. A School of Religious Education, gathering on its staff the best specialists in this field, giving time to research and experiment and making available to all religious educators the best results of these efforts, thoroughly equipping men and women for religious leadership in the schools, may be found essential some day. Such a school would supply not only the Christian schools but also churches, Christian associations and social service centers with trained workers among children and youth.

Not only must new religious educators be secured but those now serving in the schools should be given opportunity for further study. Courses in summer schools of colleges or seminaries are one method. Another way would be to arrange for fellowships in religious education by which two or three religious teachers each year might study abroad.

## CHAPTER VIII

# SUMMARY AND RECOMMENDATIONS

Underneath the variety and complexity of the conditions and movements sketched in these chapters there lie certain broad and significant facts which are common to the whole situation, and which justify us in viewing it as a single problem.

1. There is a decrease in the number of Christian middle schools since 1925. Although many have been reopened in 1929 and perhaps many more will be reopened as conditions become more normal, it is quite probable that the number of Christian middle schools will never exceed the peak-total reached in the years 1923 and 1924.

2. Christian middle schools in the last six years have passed through a period of severe testing. While some schools have been more fortunate than others, all have nevertheless been affected to some extent by the anti-Christian movement, political revolutions and war.

3. Christian middle schools are rapidly becoming more Chinese in fact as well as in name. Most schools have now Chinese principals, deans and boards of directors, with missionary representation in the minority. Mission property has in many cases been either rented or loaned to Chinese church groups for the use of the schools. One problem of the Chinese church is to secure trained leaders for wise control of its schools.

4. There has been a steady decrease since 1924 in the contribution of both Christian primary schools and Christian homes to secondary school enrolment. This decrease is more marked in boys' middle schools than in girls' middle schools. Although there has been no marked anti-Christian feeling among non-Christian students, yet the school atmosphere has undoubtedly been affected by the presence of a majority of non-Christian students. This has been especially true where the small Christian student nucleus has been relatively week and inactive. Along with a decrease in the ratio of Christian students there has come in many schools an increase in the proportion of students from the well-to-do classes. The presence of too large a

proportion of such students has in some schools led to serious problems of individual and social life.

5. Middle school students are today wrestling with many new and perplexing problems. Their prevailing religious attitudes are indifference to religion, scepticism as to the place and values of religion, preoccupation with other interests, or a spirit of genuine quest for a more adequate philosophy of life and religious faith. The latter attitude seems to be growing among the more mature and serious-minded students.

6. The proportion of Christian teachers in middle schools has slightly increased since 1919. But there are still too few strong Christian teachers — teachers with teaching ability and professional spirit, with vital and contagious Christian life and with the genuine interest in their students.

7. Christian middle schools have adopted no uniform policy as to government registration. Schools are acting differently in different situations. Seventy per cent of the middle schools now open are either already registered, or are re-registering or preparing for registration.

8. The experiences of the registered schools have shown that even under registration the religious opportunities are many and varied, and that restrictions from without are after all not so serious as failure from within effectively to meet the religious needs of students.

9. All registered and many non-registered schools are using the voluntary or elective system of religious instruction and worship. As the voluntary system is a new thing and as there are no ready-made methods which schools can follow, many different experiments in the conduct of religious work are being made. Many Christian educators have come to believe that it is only by improving the quality of their religious work that they can get the desired results.

10. While the spirit of experimentation is growing, yet the scientific approach to experimentation is still lacking. Too often the work is not very carefully planned and conducted. Also its results are not accurately observed and recorded. This has made objective appraisal of the results tremendously difficult, if not impossible.

11. Among Christian teachers there has been a growing conviction that greater emphasis should be placed on the relation of religious education to character training. The principal handicaps seem to be, on the one hand, the want of spiritual life in many teachers, and on the other, the failure of religious

education to impinge upon the life situations and moral issues which students meet from day to day, and to prepare them to face new situations.

12. In religious or non-religious courses, memorizing and recitation are still prevalent methods. They are being used even in chapel services, to the detriment of meaningful worship.

13. There has been a growing interest in curriculum content and the trend is toward a better organization of both biblical and extra-biblical materials according to age interests and the needs of students. The trend in junior middle schools is to make greater use of biographical material, and in senior middle schools to emphasize material that deals with the application of Christianity.

14. There has been an increasing demand for specially trained teachers to give religious instruction and to direct the whole program of religious education. The present tendency in many schools is that missionary teachers, who have transferred their administrative duties to Chinese leaders, should become religious work directors. In so far as missionary teachers are led to feel that they are still needed and that they have a special contribution to make towards the development of religious life in the schools during the coming years, this tendency would appear to be a good one. But, if it means that other teachers will take a passive or indifferent attitude toward the religious life and work of the schools, the tendency can only be deplored.

15. Christian middle schools have not been strong in vocational and technical education. With a very few noble exceptions, the schools have done very little to adapt their work to the changing conditions and needs in social life.

16. Very few Christian middle schools are attempting to provide sex education in a definite, systematic way. Too often sex education is only thought of as merely the teaching of scientific facts about sex.

How are such problems as those stated above to be solved? It is just at this point that we need more wisdom and a fuller interchange of opinion. The following recommendations are not intended to be complete or final.

1. Immediate steps should be taken to encourage the new Chinese administrators of Christian middle schools to make a fresh study of their work. How far should they follow the policies of their predecessors with regard to student body, teacher personnel, religious work, and church relationship?

How can they on one hand conserve the fine contributions of the past and on the other hand give their own best contributions to the school?

2. The maximum student body in any school should be determined by the spiritual resources available to deal effectively with moral and religious needs of each student who attends. It is also of utmost importance that so many new students should be accepted each year as the school can assimilate.

3. While it is desirable that Christian middle schools should welcome non-Christian students of character and ability, yet there should a maximum beyond which the schools cannot go without endangering or rendering almost impossible the realization of their Christian aim. What should the maximum be? Each school has to work it out independently to fit its particular needs.

4. In recruiting Christian students, Christian middle schools should endeavor to attract students of scholarship and active personality. A small group of scholarly and active Christians will contribute more to Christian character of the school than a large group of nominal Christians.

5. In order to maintain and develop the Christian character of middle schools, it is absolutely necessary to have as many strong Christian teachers as possible. The Christian colleges and universities should undertake the task of producing more Christian teachers for middle schools who will take their work as a great mission and responsibility. More summer schools should be opened for teachers who are already serving in the schools. Schools may also have faculty prayer meetings and retreats to cultivate the religious life of their teachers, and organize teachers reading clubs to encourage their professional growth. A city-wide Christian teachers' fellowship is also a helpful means of deepening their professional spirit.

6. It is essential to the efficiency of every Christian middle school that it should have at least one teacher who has special training in religious education. It is essential that such a person should have attractive personality. He should direct and keep accurate records of the religious activities of the school. He should also secure the heartiest coöperation of all teachers and students. Whether he should be Chinese or missionary depends upon his personnel qualifications.

7. The growing demand in middle schools for teachers trained in religious education and for directors of religious education calls for stronger courses in religious education in our Christian colleges and seminaries and for a closer correlation

between them and the middle schools. Religious educators now serving in middle schools should be given opportunities for further study in summer schools or in special institutes. A city-wide fellowship of school religious educators in a given city may be formed for the exchange of ideas and experiences and for mutual inspiration. Such local fellowships might gradually lead to the formation of a national fellowship which would hold conventions biennially.

8. It would raise the tone of religious education work in Christian middle schools if each school could do some experimental work. Many problems for research and experiment have been listed in this report. Each school should choose one and keep a careful record of the results. A central agency is necessary for collecting the data resulting from such experimentation, for comparison and as a stimulus to further research.

9. Christian middle schools should take a broad view of sex education, which should include not only the teaching of scientific facts about sex, but also the development of wholesome sex attitudes and habits, the provision of opportunities for friendship and normal relationships between the sexes, and suitable preparation for an intelligent and happy married life.

10. Christian middle schools should strengthen their vocational and technical education. In the case of agricultural education a complete ruralization of the curriculum is highly desirable. In the case of industrial and technical education better work can be done by the union of several middle schools into one.

11. In promoting and conducting student Chrisian activities, Christian middle schools should coöperate with the Young Men or Young Women Christian Associations. The student secretaries should make longer and more intensive visits so that they can become intimately acquainted with both the faculty and student body and with the moral and religious needs of the school.

# APPENDIX

## I. STATISTICS OF CHRISTIAN SECONDARY EDUCATION

### TABLE 1

### Number of Middle School Students—Spring 1928

| Province | Schools Reporting | Enrollment |
|---|---|---|
| Anhwei | 3 | 246 |
| Chekiang | 11 | 1,203 |
| Fukien | 29 | 1,957 |
| Honan | — | — |
| Hopei | 25 | 3,692 |
| Hunan | — | — |
| Hupeh | 8 | 616 |
| Kiangsi | 6 | 570 |
| Kiangsu | 21 | 1,226 |
| Kwangsi | — | — |
| Kwangtung | 14 | 1,882 |
| Manchuria | 12 | 755 |
| Shansi | 4 | 215 |
| Shantung | 28 | 2,309 |
| Shensi | 1 | 85 |
| Szechuen | — | — |
| Yunnan | 2 | 260 |
| Total | 164 | 15,016 |

TABLE 2

## Number of Middle School Teachers—Spring 1928

| Province | Schools Reporting | Numbers of Teachers |
|---|---|---|
| Anhwei | 3 | 24 |
| Chekiang | 11 | 93 |
| Fukien | 29 | 223 |
| Honan | — | — |
| Hopei | 25 | 397 |
| Hunan | — | — |
| Hupeh | 8 | 67 |
| Kiangsi | 6 | 70 |
| Kiangsu | 21 | 118 |
| Kwangsi | — | — |
| Kwangtung | 14 | 95 |
| Manchuria | 12 | 47 |
| Shansi | 4 | 37 |
| Shantung | 28 | 152 |
| Shensi | 1 | 1 |
| Szechuen | — | — |
| Yunnan | 2 | 18 |
| Total | 164 | 1,342 |

TABLE 3

## Types of Middle Schools—Spring 1929

| Province | Schools Studied | Boys' Schools | | Girls' Schools | |
|---|---|---|---|---|---|
| | | Number | Percent | Number | Percent |
| Anhwei | 3 | 2 | 66.6% | 1 | 33.3% |
| Chekiang | 11 | 7 | 63.6% | 4 | 36.3% |
| Fukien | 27 | 12 | 44.4% | 15 | 55.5% |
| Hopei | 23 | 12 | 52.1% | 11 | 47.8% |
| Hunan | 3 | 2 | 66.6% | 1 | 33.3% |
| Hupeh | 6 | 3 | 50.0% | 3 | 50.0% |
| Kiangsi | 4 | 2 | 50.0% | 2 | 50.0% |
| Kiangsu | 34 | 17 | 50.0% | 17 | 50.0% |
| Kwangtung | 10 | 6 | 60.0% | 4 | 40.0% |
| Manchuria | 15 | 8 | 53.5% | 7 | 46.6% |
| Shansi | 6 | 3 | 50.0% | 3 | 50.0% |
| Total | 142 | 74 | 52.1% | 68 | 47.8% |

## TABLE 4

### Types of Middle School Organization—Spring 1929

| Province | Schools Studied | Senior Middle Schools | | Junior Middle Schools | |
|---|---|---|---|---|---|
| | | Number | Percent | Number | Percent |
| Anhwei | 3 | 2 | 66.6% | 1 | 33.3% |
| Chekiang | 11 | 7 | 63.6% | 4 | 36.3% |
| Fukien | 27 | 15 | 55.5% | 12 | 44.4% |
| Hopei | 23 | 14 | 60.8% | 9 | 39.1% |
| Hunan | 3 | 3 | 100.0% | 0 | 0. % |
| Hupeh | 5 | 3 | 60.0% | 2 | 40.0% |
| Kiangsi | 4 | 4 | 100.0% | 0 | 0. % |
| Kiangsu | 34 | 27 | 79.4% | 7 | 20.5% |
| Kwangtung | 10 | 7 | 70.0% | 3 | 30.0% |
| Manchuria | 15 | 5 | 33.3% | 10 | 66.6% |
| Shansi | 6 | 2 | 33.3% | 4 | 66.6% |
| Total | 141 | 89 | 63.1% | 52 | 36.8% |

## TABLE 5

### Number and Percent of Schools Having Chinese Principals Spring 1929

| Province | Schools Studied | Schools Having Chinese Principals | Percent |
|---|---|---|---|
| Anhwei | 3 | 2 | 66.6% |
| Chekiang | 11 | 11 | 100.0% |
| Fukien | 27 | 27 | 100.0% |
| Hopei | 23 | 20 | 86.9% |
| Hunan | 3 | 2 | 66.6% |
| Hupeh | 6 | 6 | 100.0% |
| Kiangsi | 4 | 4 | 100.0% |
| Kiangsu | 34 | 27 | 79.4% |
| Kwangtung | 10 | 6 | 60.0% |
| Manchuria | 15 | 11 | 73.3% |
| Shansi | 6 | 5 | 83.3% |
| Total | 142 | 121 | 85.2% |

## II. STATISTICAL STUDY OF RELIGIOUS CONDITIONS AND RELIGIOUS EDUCATION IN SELECTED SCHOOLS

This study is based on data furnished by the twenty-five middle schools listed below. The statistics are for the calendar year 1927. No data has been included concerning which there was any doubt. Each table states the number of schools or reports on which it is based.

*Boys' Schools*

Hangchow

Wayland Academy

Hwaiyuan

Han Mei Middle School

Kashing

Kashing High School

Ningpo

Ningpo Middle School

Shanghai

Lowrie Institute
Medhurst College
Shanghai College Middle School
Soochow University Second Middle School

Shaohsing

Yuih Dzae Academy

Soochow

Atkinson Academy
Soochow University First Middle School
Yates Academy

*Girls' Schools*

Chinkiang

Olivet Memorial Girls' High School

Hangchow

Union Girls' School

Huchow

Virginia School

Kiangyin

L. M. Sprunt Academy

Nanking

Hui Wen Girls' School

Ningpo

Riverside Girls' Academy

Shanghai

Chung Tak Girls' School
Grace School for Girls

Shaohsing

Kying Teh Girls' School

Soochow

Davidson Girls' School
Laura Haygood Normal School
Tsung Hua School
Wei Ling Girls' School

TABLE 1

## Christian Character of Student Body

| Type | Schools Reporting | Total Number Students | Christian | Percent | Students from Christian Homes | Percent from Christian Homes |
|---|---|---|---|---|---|---|
| Boys' | 12 | 2,377 | 367 | 15.4% | 327 | 13.8% |
| Girls' | 13 | 986 | 424 | 43.0% | 330 | 33.5% |
| Total | 25 | 3,363 | 791 | 23.5% | 657 | 19.5% |

TABLE 2

## Percent of Christian Students by Years

| Type | 1st. Year | 2nd. Year | 3rd. Year | 4th. Year | 5th. Year | 6th. Year |
|---|---|---|---|---|---|---|
| Boys' | 12.6 | 10.9 | 10.5 | 16.6 | 23.8 | 27.6 |
| Girls' | 20.9 | 39.5 | 55.4 | 43.7 | 65.0 | 62.5 |
| Total | 15.4 | 19.3 | 22.7 | 23.6 | 35.8 | 37.4 |

## TABLE 3

### Percent of Christian Students Compared with Percent of Students from Christian Primary Schools

*Boys' Schools*

| | |
|---|---|
| Christian Students | 15.4% |
| Students from Christian Schools | 22.8% |

*Girls' Schools*

| | |
|---|---|
| Christian Students | 43.0% |
| Students from Christian Schools | 42.8% |

## TABLE 4

### Number of Students Joining the Church and Ratio of these Students to the Entire Enrolment

| Type | Schools Reporting | Enrolment | Students Joining Church | Percent |
|---|---|---|---|---|
| Boys' | 12 | 2,377 | 10 | 0.4% |
| Girls' | 13 | 986 | 4 | 0.4% |
| Total | 25 | 3,363 | 14 | 0.4% |

TABLE 5

## Number and Percent of Christian Teachers

| Type | Number of Teachers Reported | Christian Teachers | Percent |
|---|---|---|---|
| Boys' | 198 | 155 | 73.5% |
| Girls' | 260 | 195 | 75.0% |
| Total | 458 | 350 | 74.0% |

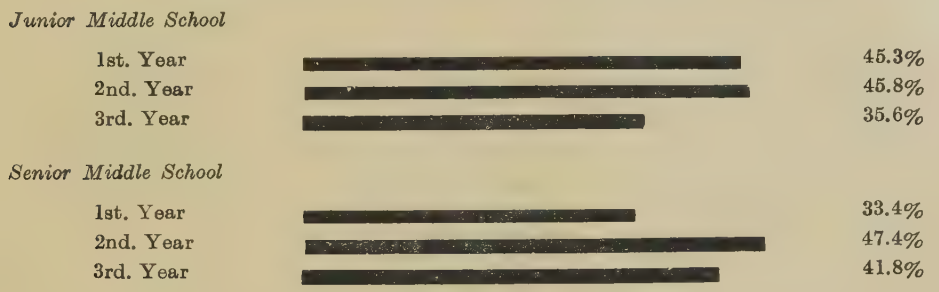
TABLE 6

## How Religious Courses are Offered

| Type | Schools Reporting | Alternative | | Voluntary | | Required | |
|---|---|---|---|---|---|---|---|
| | | Number | Percent | Number | Percent | Number | Percent |
| Boys' | 11 | 8 | 72.7% | 1 | 9.0% | 2 | 18% |
| Girls' | 12 | 7 | 58.0% | 2 | 16.6% | 3 | 25% |
| Total | 23 | 15 | 65.0% | 3 | 13.0% | 5 | 21% |

## TABLE 7

### Percent of Students Electing Religious Courses By Years




## TABLE 8

### Number and Percent of Students Electing Religious Courses under Voluntary System

| Type | Schools Reporting | Enrolment | Students Electing Religious Courses | Percent |
|---|---|---|---|---|
| Boys' | 8 | 1,821 | 566 | 36.6% |
| Girls' | 9 | 747 | 482 | 64.5% |
| Total | 17 | 2,568 | 1,048 | 40.8% |

**TABLE 9**

**Number and Percent of Students Electing Religious Courses under Alternative System**

| Type | Schools Reporting | Enrolment | Students Electing Religious Courses | | Students Electing Ethical Courses | |
|---|---|---|---|---|---|---|
| | | | Number | Percent | Number | Percent |
| Boys' | 9 | 2,091 | 999 | 47.7% | 1,092 | 52.2% |
| Girls' | 6 | 549 | 278 | 50.6% | 271 | 49.3% |
| Total | 15 | 2,640 | 1,277 | 48.3% | 1,363 | 51.7% |

**TABLE 10**

**Size of Religious Classes**

| Type | Classes Reported | 2–4 | 5–6 | 7–8 | 9–10 | 10–20 | Over 20 | Median Number of Students |
|---|---|---|---|---|---|---|---|---|
| Boys' | 43 | 6 | 7 | 6 | 3 | 11 | 10 | 12.8 |
| Girls' | 49 | 9 | 9 | 8 | 4 | 16 | 3 | 10.6 |
| Total | 92 | 15 | 16 | 14 | 7 | 27 | 13 | 11.4 |
| Percent | — | 16.3% | 17.4% | 15.2% | 7.6% | 29.1% | 29.1% | |

## TABLE 11

### Training of Religious Teachers

| Type | Schools Reporting | Number Reported | Middle School Students | | Middle School Graduates | | College Students | | College Graduates | | Special Training | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Number | Percent | Number | Percent | Number | Percent | Number | Percent | Number | Percent |
| Boys' | 8 | 31 | 0 | 0 | 4 | 10.7% | 1 | 3.6% | 8 | 25% | 18 | 57.1% |
| Girls' | 9 | 33 | 1 | 3.1% | 7 | 18.8% | 1 | 3.1% | 8 | 25% | 16 | 50.0% |
| Total | 17 | 64 | 1 | 3.3% | 11 | 15.0% | 2 | 3.3% | 16 | 25% | 34 | 53.4% |

## TABLE 12

### Type of Teaching Material used in Religious Courses

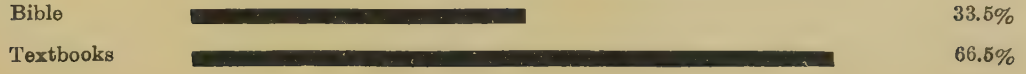


TABLE 13

## Type of Teaching Materials used in Alternative Courses

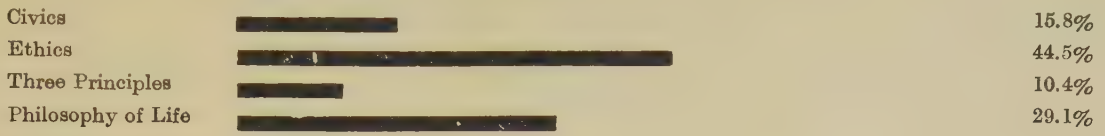
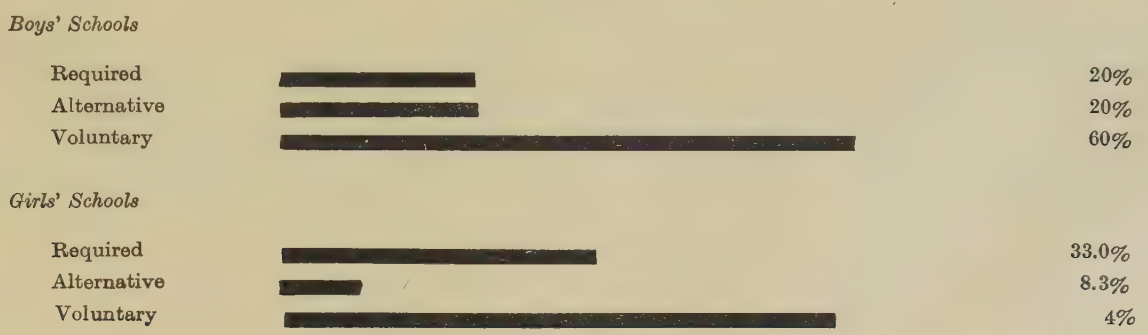


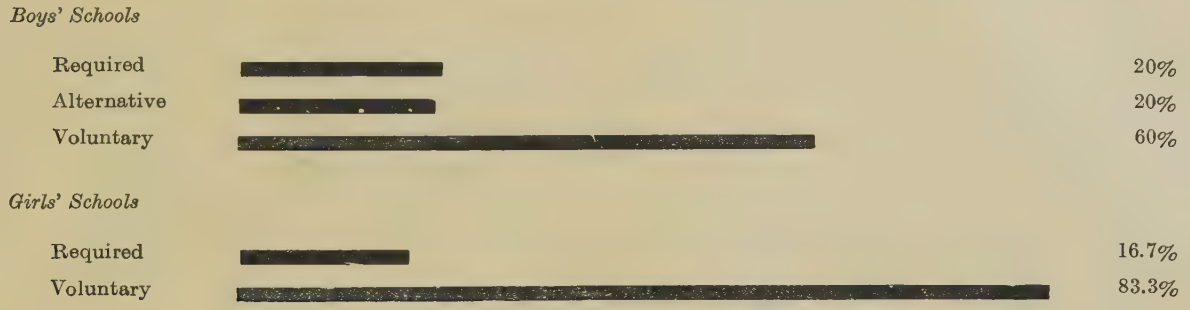

TABLE 14

## Percent of Schools Having Required Voluntary, or Alternative System in Chapel and Sunday Service

### Chapel



## Sunday Service




### TABLE 15

### Frequency of Chapels and Assemblies

### Chapel

| | Schools Reporting | Once per Week | Twice per Week | Three Times per Week | Four Times per Week | Five Times per Week | Six Times per Week |
|---|---|---|---|---|---|---|---|
| Number | 22 | 2 | 5 | 3 | 2 | 6 | 2 |
| Percent | — | 10% | 25% | 15% | 10% | 30% | 10% |

## Assemblies

| | Schools Reporting | Once per Week | Twice per Week | Three Times per Week | Four Times per Week | Five Times per Week | Six Times per Week |
|---|---|---|---|---|---|---|---|
| Number | 22 | 1 | 5 | 1 | 4 | 1 | 3 |
| Percent | — | 6.7% | 33.3% | 6.7% | 26.6% | 6.7% | 20% |

TABLE 16

## Responsibility for Religious Work

*Boys' Schools*

| | |
|---|---|
| One Person | 30% |
| Committee | 40% |
| Faculty | 30% |

*Girls' Schools*

| | |
|---|---|
| One Person | 7.7% |
| Faculty | 92.3% |

## III. BIBLIOGRAPHY

### 1. Significant Mazagine Articles, 1924–1929

"Christian Schools in New China" (今後基督教教育應取的方針) by N. Z. Zia, *Educational Quarterly*, Vol. 5, No. 1.

Mr. Zia believes that Christian schools in new China should accept the aims adopted by the last National Educational Conference, for he does not see any conflict between the Three Principles and Christian education. In this period of tutelage, the Christian schools should also make their unique contribution in the development of Christian character. The most effective means of developing character is to have teachers of strong character.

"Give Them Jobs to Do" (指導學生活動的一個原則) by C. G. Muller, translated by H. L. Yu, *Educational Quarterly*, Vol. 5, No. 1.

Mr. Muller described the way the Christian student's work is conducted at Colgate University. He traces its success to the ability of the student secretary in rallying the students around a few worth while projects.

"A Year's Work Among Students in Kiangnan Field" (一年來在江南區學生工作中所得的經驗) by K. S. Wong, *Educational Quarterly*, Vol. 5, No. 1.

Mr. Wong is a Y. M. C. A. student secretary. He describes in this article the social conditions in Kiangnan and their effects upon student's religious life. He also tells the ways he works among the students in Nanking.

"My Impressions of the Pinmin Middle School in Peiping" (述所得於北平平民中學的感想敬告全國基督教教會) by L. C. Wu, *Truth and Life*, Vol. 1, No. 5.

Mr. Wu is a member of the Board of Directors of this new school. He has been much impressed by the strong Christian influence exerted by the Christian faculty, although it is an ordinary private middle school. Mr. Wu, therefore, wants Christian educational leaders to know of this school.

"The Relationship Between Man and Woman" (男女關係) *Truth and Life*, Vol. 1, Nos. 8 and 9 (special numbers).

In No. 8 there is an important article by T. T. Lew on Christianity in China and Problems of Relationship Between

Man and Woman (基督教在中國與男女關係問題). There is also an annotated bibliography on sex education books. No. 9 contains a number of articles written by the readers of No. 8.

"The Aims and Methods Christian Schools Ought to Have" (基督教辦學應有底目的及方法) by Pao Kwan Lin, *Truth and Life*, Vol. 1, No. 10.

Mr. Pao thinks that education and religion in their best sense are one thing and are therefore not conflicting. He also thinks the term religious education in China is misleading and should be translated "character education," for this is the main objective of Christian education. In order to accomplish this aim, present methods should be radically changed.

"The Establishment of Christian Fellowship in Yenching University and Reform of Churches in China" 燕大基督教團契的成立與中國教會的改造) by L. C. Wu, *Truth and Life*, Vol. 1, No. 10.

The writer gives in this article a history of the Christian fellowship in Yenching, and points out its significance to Chinese churches in general.

"Problem of Vitalizing the Scholarly Spirit among the Students in Christian Schools" (教會學生的士氣刷新問題) by V. F. Chan, *Truth and Life*, Vol. 1, No. 11.

What the writer would like students in Christian schools to have is the spirit of discrimination, of self-respect, of purity, and of optimism. He points out the needs of having such a spirit, conditions and methods of getting such a spirit.

"How Can We Fulfill Our Responsibility for Guiding Youth" (我們怎樣能盡引導青年的責任) by Wu Lei-chuan, *Truth and Life*, Vol. 4, No. 1.

This is an address given by Mr. Wu before the fifth annual conference of Y. M. C. A. Student Secretaries. Mr. Wu emphasizes two main points in his speech; namely, (1) the importance of work among students, (2) we ought to know the students whom we want to guide. A blind man cannot lead another blind man. He therefore urges that student workers should themselves first of all seek for salvation in Jesus Christ.

"The Public Worship of Yenching Christian Fellowship" (燕大基督教團契的公共禮拜) by T. C. Chao, *Truth and Life*, Vol. 3, No. 16.

Prof. Chao gives in this article a brief account of Yenching's experiment with public worship. He describes how the program is prepared and the worship is conducted.

"A Record of the Retreat on Public Worship" (公共崇拜退修會記錄) by P. C. Hsu, *Truth and Life*, Vol. 3, No. 14.

This is a record of the retreat held at Yenching last fall. About twenty Christian leaders attended the retreat. They spent three days together in discussing the problems of public worship.

"Minutes of the Haitien Team of the Summer Student Service Group for the Villages" (暑期學生鄉村服務團海淀隊記錄) by C. S. Tong, *Truth and Life*, Vol. 1, No. 12.

In the Student Summer Conference held at Yenching in 1927, students worked out a project of organizing a summer service group for the villages. More than twenty students participated in the project. This article is a description of the project at work.

"The Phenomena of Conflict in the Life of the Present Day Youth" (現代青年生活上的矛盾現象) by P. C. Hsu, *Truth and Life*, Vol. 2, No. 13.

Mr. Hsu gives a picture of the mental conflicts of the present day youth and also tries to trace the causes of these conflicts.

"The True Meaning of 'Party Education'" (黨化教育的眞意義) by Chiang Chih, *Educational Quarterly*, Vol 4, No. 1.

Mr. Chiang is himself a Party member. He is also a Chinese educator. He emphasizes the great difference between broad view and narrow view of Party education. He himself is in favor of the former.

"A Talk on 'Party Education'" (黨化教育漫談) by Tsao Chih Jen, *Educational Quarterly*, Vol. 4, No. 1.

Prof. Tsao makes a study of the word "Party" in the Chinese history and points out the reasons why it is misunderstood by so many to-day. He regards San Min Chu-I as a noble objective for Chinese civic education.

"My Conception of Christian Education and 'Party Education'" (我對於基督化教育與黨化教育的管見) by Hsu Chin Yu, *Educational Quarterly*, Vol. 4, No. 1.

Mr. Hsu makes a distinction between formality and real spirit both in Christian education and Party education. He thinks in spirit there is no conflict between Christian education and Party education.

"Talks on Christian Education and 'Party Education'" (我的基督化教育與黨化教育談) by Chung Lou Choi, *Educational Quarterly*, Vol. 4, No. 1.

We must go back directly to Jesus in order to find out his true spirit and teachings. We must also go back to Dr. Sun in order to know the true meaning of Party Education. The writer thinks that the great success of Dr. Sun lay in his ability to understand Jesus.

"A Comparison Between Christian Education and 'Party Education'" (基督化教育與黨化教育的比較) by Pao Kwang Lin, *Educational Quarterly*, Vol. 4, No. 1.

Mr. Pao believes that the special contribution of Christian education is moral and spiritual while that of the "Party Education" is national and political. But the teachers should understand that both Christian education and Party education are not ends but means. Therefore each teacher ought to put the students as the center and not the Christian education or Party education.

"Problems of the Transfer of Administrative Responsibility as Faced by the Kashing High School" (移交聲中之秀州中學及所遇之問題) by S. K. Wong, *Educational Quarterly*, Vol. 4, No. 2.

Mr. Wong discusses in this paper the elective system of religious education as one of the problems faced by his school.

"Objectives of Religious Education" (宗教教育之目標) by V. S. Kao, *Educational Quarterly*, Vol. 4, No. 4.

The ultimate objective of religious education is to Christianize students' daily life. This involves five essential elements: Christianize students' health habits and knowledge, Christianize students' habits of using their leisure time, Christianize their vocational life, Christianize students' civic life, Christianize their church life.

"My Experiences in Religious Work at Shanghai College in the Fall of 1927" (十六年秋季滬江大學課外宗教事業的概況) by F. K. Chu, *Educational Quarterly*, Vol. 3, No. 4.

The writer, who in the fall of 1927 was one of the religious workers at Shanghai College, attempts to narrate the few facts and problems as he has discovered them and the ways he has tried to meet them.

"A Talk on Religious Education" (我的宗教教育談) by Wu Lei-chuan, *Educational Quarterly*, Vol. 3, No. 2.

This article deals with two main points: First, the term "religious education" is an unfortunate one. Second, the example of teachers is the most important thing in Christian schools.

"Christian Schools, Their Past and Future" (教會學校的已往及其將來) by Wu Lei-chuan, *Educational Quarterly*, Vol. 3, No. 1.

Mr. Wu points out five weak points of Christian schools in the past. He thinks in the future the Christian schools should, first, follow the government regulations, and second, aim at quality rather than quantity.

"An Analysis of the Present Situation of Christian Education in China and Its Future Policies" (基督教教育現狀的解剖及今後之方針) by Sanford C. C. Chen, *Educational Quarterly*, Vol. 2, No. 1.

This is a brief summary of the results of discussion on the problems of Christian education in China in Dr. Mott's conference held in Shanghai, January 1926. It contains three main points: the Christian church and education, the government and Christian education, and religious education.

"A Talk on the Reform of Christian Schools in China" (中國教會學校改良譚) by King Chu, *Educational Quarterly*, Vol. 1, No. 2.

This is an address given by Mr. Chu before the student body of Southern University. Mr. Chu believes that the Christian school should at least do three things: register, abolish the compulsory system of religious education, and put more emphasis on Chinese culture.

"Religion and Education" (宗教與學校) by Chung Chung-saan, *Educational Quarterly*, Vol. 1, No. 4.

Mr. Chung is a former Professor of Chinese in Hangchow College. Although he is not a Christian, yet he believes that a school with religious motives is justifiable.

"How Can Christian Education help Students to Develop the Ability of Self-control?" (基督教教育可能使學生得內心的裁制否) by T. C. Chao, *Educational Quarterly*, Vol. 1, No. 3.

Prof. Chao traces the troubles of students to lack of self-control. Christian education should see the need and help the students to develop this power. He suggests several conditions for developing the power of self-control: the school should be familyized, the teachers should put great emphasis on friendship, the students should learn how to govern themselves, the teachers should set an example in love of knowledge, schools should improve the *quality* of religious work.

"The Progress of Christian Education during Recent Years" (基督教教育近年進步情形) by T. T. Lew and Sanford C. C. Chen, *Educational Quarterly*, Vol. 1, No. 3.

The last portion of this article, which deals with the reasons why Christian schools should have religious education, is specially interesting. This article was written with the aim of presenting the facts to the government and government educators.

"Reports on the Problem of Registration of Christian Schools with the Government and the Points in Dispute in the way of its Solution" (註册問題之經過及解決之焦點) by Sanford C. C. Chen, *Educational Quarterly*, Vol. 2, No. 3.

Mr. Chen tries to review the attitudes of both the government and the church toward registration, and to explain why the problem of transfer of responsibilities and of religious education are the most difficult points in the way of its solution.

"Religious Education and the Missionary Enterprise" by Laura H. Wild, *Educational Review*, April 1924, pp. 223–224.

Dr. Wild, who was visiting professor at Ginling College for one year, suggests how Bible teaching may be made more interesting and vivid.

"The Present Crisis in Christian Education" by Hu Shih, *Educational Review*, July 1925, pp. 209–215.

A frank evaluation by Dr. Hu of Christian education and criticism of certain features. He urges a higher type of school and opposes any kind of religious propaganda.

"The Use of Pictures in School" by Julia M. Kunkle, *Educational Review*, July 1925, pp. 240–247.

Where to get reproductions of the best pictures for use in school classes and for hanging upon school walls.

"Some Present Day Problems of Christian Education" by F. L. Hawks Pott, *Educational Review*, July 1925, pp. 248–254.

Dr. Pott discusses the moral issues involved in registration.

"The Purpose of Christian Education in China" by E. D. Burton, *Educational Review*, January 1926, pp. 9–13.

Dr Burton discusses the aims of Christian Education in a valuable article.

"Religion in the Middle School Curriculum" by E. W. Wallace, *Educational Review*, January 1926, pp. 68–73.

Dr. Wallace discusses the various influences and agencies in religious education and character training of adolescence, including home, teachers, fellow students and environment, and the need for systematized religious instruction.

"The Spiritual Life of Students in Christian Colleges" by T. Z. Koo, *Educational Review*, April 1926, pp. 241–251.

Much of Mr. Koo's discerning analysis applies equally well to middle school spiritual life. He describes the indifference and scepticism of many students, the lack of concern for students' spiritual welfare by many teachers, the religious instruction that is not in terms of student life, and the need for encouraging student initiative and for starting students on their own quest for religious truth.

"Instruction Classes in Middle Schools" by Sten Bugge, *Educational Review*, April 1926, pp. 298–304.

An argument for the required method.

"The Experience of a Registered School" by J. K. Shryock, *Educational Review*, July 1926, pp. 366–369.

Mr. Shryock believes in voluntary religious education in worship on the merits of the method.

"The Transfer of Administrative Responsibility for Christian Schools and Colleges" by E. W. Wallace, *Educational Review*, January 1927, pp. 55–63.

An important historical summary.

"My Creed in Christian Education" by T. T. Lew, *Educational Review*, October 1926, pp. 475–478.

Dr. Lew puts his philosophy of Christian Education into terse and forceful sentences that stimulate thought.

"Helping College Students to Acquire a Complete Christian Experience" by Frank W. Price, *Educational Review*, April 1927, pp. 130–137.

A study of student religious experience that applies in large part also to the senior middle school period.

"New Era Difficulties in Educational Administration" by Lewis F. Havermale, *Educational Review*, October 1927, pp. 321–331.

A valuable summary of the new educational policy of various missionary societies, and discussion of some of the difficulties involved in transfer of administrative control.

"Problems in the Administration of the Elective or Voluntary System in Religious Education," *Educational Review*, October 1927, pp. 394–406.

Replies from six colleges and seven middle schools upon religious leadership, curriculum worship and other problems of religious education.

"Problems Confronting the Christian Schools of To-day" by Chen Kwan-tou, *Educational Review*, January 1928, pp. 87–93.

Mr. Chen criticizes the poor teaching of the Bible in so many schools, and urges more emphasis upon the Christian example of the teachers in winning students to the Christian life.

"Opinions of Christian Educationists," *Educational Review*, April 1928, pp. 131–137.

A summary of replies from eighty Chinese and missionary educationists upon registration, Christian character of the school, Christian personnel, place of the missionary, and other problems.

"The Future of Religious Education in Christian Schools" by T. C. Chao, *Educational Review*, April 1928, pp. 162 ff.

Dr. Chao discusses with keen spiritual insight the religious methods and possibilities in Christian schools. He opposes all "beguiling propaganda." Religion is a branch of learning but the class-room a place for teaching, not preaching. The greatest difficulty of Christian schools is the coldness of professing

Christians. Religious life should be organized more in small groups and personal fellowship, and should encourage new spiritual discoveries. Christian schools should carry on religious work no matter how much they may be opposed.

"The Present Position of Christian Schools and Colleges in Japan" by C. J. L. Bates, *Educational Review*, April 1925, pp. 135–140.

An important historical summary.

"Worship in School" by Luella Miner, *Educational Review*, October 1925, pp. 363–369.

Suggestions how to reform school worship.

"The Project Method by Teaching Religion in Chinese Primary Schools" by Dorothy D. Barbour, *Educational Review*, January 1926, pp. 29–35.

An explanation of the project idea in a simple way.

"Improving Religious Education in the Middle Schools" by W. F. Hummel, *Educational Review*, January 1926, pp. 36–44.

The author gives a list of thirty projects especially adapted to Chinese middle school students. He also describes how a project in overcoming temptation was planned and executed.

"Vocational Education in Middle Schools in China" by W. C. Fairfield, *Educational Review*, April 1927, pp. 138–143.

An attempt to interpret the experience of Europe and America with regard to vocational education in the light of the situation in China.

"Recognition of Christian Schools in Japan" by Arthur D. Berry, *Educational Review*, October 1927, pp. 365–368.

An important historical statement.

"The Teaching of San Min Chu-I in Christian Schools" by Frank W. Price, *Educational Review*, January 1928, pp. 9–24.

A frank and thoughtful discussion on methods of teaching San Min Chu-I.

"A New Curriculum in Religion for the Middle School" by C. F. Johannaber, *Educational Review*, January 1928, pp. 60–66.

The author believes that the work of each year must center around some large and vital unit of Christian experience. He also gives an outline of his plan.

"Are Christian Education and Party Education Conflicting?" by N. Z. Zia, *Educational Review*, April 1928, pp. 181–187.

An illustration of the best Chinese Christian thought in relation to the Party Education.

"Making Christian Schools Christian" by R. A. Ward, *Educational Review*, April 1928, pp. 125–130.

Dr. Ward discusses the problems involved in changing the religious habits of schools.

"Christian Secondary Education — If Not, Why Not?" by E. H. Clayton, *Educational Review*, April 1929, pp. 128–133.

The author advocates concentration of the Christian constituencies in the Province of Chekiang in a provincial union, Christian middle school.

"Christianizing Life Habits in Middle School" by Ernest T. Shaw, *Educational Review*, April 1929, pp. 142–149.

An account of the methods used in Christianizing life habits in Yü Ying Boys' School.

"Retaining the Christian Character of Educational Foundations" by K. S. Latourette, *International Review of Missions*, October 1928, pp. 663–674.

Dr. Latourette surveys Christian education in the mission fields and describes the secular forces which may seriously endanger Christian character of church schools.

"The Future of Christian Education in China" by Harold Balme, *International Review of Missions*, July 1925, pp. 334–358.

A discussion of the problem from the Chinese standpoint.

"The Outlook of Christian Education in China" by E. W. Wallace, *International Review of Missions*, January 1928, pp. 205–217.

A study of the movements of Christian education in the last three years with the conclusion that the outlook gives more real promise for the future than could have been expected.

"The Present Situation in Religious Education" by W. L. Sanders, *China Christian Year Book*, 1924, pp. 278–282.

A study of middle school religious education teaching materials and methods in 1924, with the conclusion that the situation was in general very unsatisfactory.

"The Nationalist Movement and Christian Education" by H. C. Tsao, *China Christian Year Book*, 1928, pp. 172–194.

An accurate statement on governmental policies in education and their effect upon Chistian schools.

"The Revolution and Student Thought" by Y. T. Wu, *China Christian Year Book*, 1928, pp. 223–234.

A first-hand study of the effects of revolution upon student thought.

"The Village Education Movement" by W. T. Tao, *China Christian Year Book*, 1928, pp. 235–247.

An interesting summary of the Village Education in Nanking.

"Compulsory Religious Education in Middle Schools" by W. H. Hummel, *Chinese Recorder*, September 1925, pp. 565–577.

An argument for the voluntary method.

"An Experiment in Christian Education" by Winifred Galbraith, *Chinese Recorder*, July 1927, pp. 425–430.

A description of religious life in the I Fang Private Girls' School, Changsha.

### 2. Bibliography on Religious Education

*Note:* Books marked * are available in Chinese. The Chinese title and the publisher in China are given.

* Barbour, Dorothy Dickinson, *Desired Bible* (傳 經 指 引) 1926 (China Christian Educational Association) 50 cts. New American edition entitled *Making the Bible Desired*, 1928, (Doubleday, Doran) G.$1.50.

* Betts, George H., *How to Teach Religion* (宗 教 教 授 法) Translated by Z. K. Zia, 1924, (Mission Book Co.) 20 cts.

* Bigelow, Maurice A., *Sex Education*, 1922, (巴 克 羅 底 二 種 性 教 育 觀) Translated by K. C. Pan, 1926, (Commercial Press) 10 cts.

*Boorman, W. R., *Developing Personality in Boys*, 1929, (Macmillan) G.$2.50. (培養少年人格) Translated by C. S. Miao, 1930, (Christian Literature Society) 50 cts.

Brooks, F. D., *The Psychology of Adolescence*, 1929, (Houghton Mifflin) G.$3.00.

*Building Character*, proceedings of the Mid-West Conference on Parent Education, February 1928. (University of Chicago Press) G.$1.00.

* Burr, H. M., *Studies in Adolescent Boyhood* (少年時期之研究) Translated by S. Z. Hsu, 1922, (Christian Literature Society) 15 cts.

Campbell, Olive D., *The Danish Folk School*, 1929, (Macmillan) G.$2.00.

Charters, W. W., *The Teaching of Ideals*, 1928, (Macmillan) G.$2.00.

Coe, George, A., *What is Christian Education?* 1929, (Scribners) G.$2.50.

Dimock and Hendry, *Camping and Character*, 1929, Association Press, New York) G.$3.50.

De Schweintnitz, Karl, *Growing Up*, 1928, (Macmillan) G.$1.75.

Eddy, Sherwood, *Sex and Youth*, 1928, (Doubleday, Doran) G.$2.00.

Elliot, H. S., *How Jesus Met Life Questions*, 1921, (Association Press, N. Y.) G.$0.65.

Elliot, H. S., *The Process of Group Thinking*, 1928, (Association Press, N. Y.) G.$3.00.

Emme, E. E. and Stevick, P. R., *Principles of Religious Education*, 1927, (Macmillan) G.$1.10.

Ferris, E. N., *Secondary Education in Country and Village*, 1929, (Appleton).

* Gray, Herbert, *Men, Women and God*, 1923, (基督徒的性觀) Translated by S. C. Nieh, 1925, (Christian Literature Society) 17 cts.

* Gregg, A. J., *Group Leaders and Boy Character* (團契領袖與少年品性), Translated by H. M. Chen, 1929, (Christian Literature Society) 30 cts.

Gruenberg, B. C., *The Teacher and Sex Education*, 1924, (American Social Hygiene Association, N. Y.) G.25 cts.

Hollingsworth, Leta S., *The Psychology of the Adolescent*, 1928, (Appleton) G.$2.50.

McKown, Harry C., *Extracurricular Activities*, 1927, (Macmillan) G.$3.00.

Odgers and Schutz, *Technique of Public Worship*, 1928, Methodist Book Concern, Chicago). G.$2.00.

* Richardson, N. E., *The Religious Education of Adolescents*, (青年性理概要) Translated by D. P. Ching (China Sunday School Union) 10 cts.

Sanger, Margaret, *What Every Boy and Girl Should Know*, 1927, (Brentano, New York) G.$1.50.

Scott, Jonathan French, *The Menace of Nationalism in Education*, 1926, (Macmillan, N. Y.) G.$1.60.

Shaver, Erwin L., *The Project Principle in Religious Education*, 1924, (University of Chicago Press) G.$2.75.

Shaver, Erwin L., *A Project Curriculum for Young People*, 1928, (University of Chicago Press) G.$1.50.

Stacy, G. B., *Worship for Youth*, 1928, (Powell & White) G.$1.50.

Stewart, George, *The Life of Henry B. Wright*, 1926, (Association Press, N. Y.) Mex. $1.50.

* Tao, W. T., *Reconstruction in Chinese Education* (中國教育改造論) 1928, (亞東圖書館) 40 cts.

* Tracy, Frederick, *The Psychology of the Adolescent* (青春期心理學) Translated by T. Y. Tong, 1924, (Commercial Press) 70 cts.

Vieth, Paul H., *Teaching for Christian Living*, 1929, (Bethany Press, S. Louis) G.$1.50.

Watson, G. B., *Case Studies for Teachers of Religious Education*, 1926, (Association Press, N. Y.) G.$3.00.

Webster, James B., *Christian Education and the National Consciousness in China*, (Dutton) G.$2.50.

* Zia, Z. K., *A Short Study of Religious Education* (基督化人生的研究) 1928, (Christian Literature Society) 35 cts.

This book is based on Earle E. Emme and Paul R. Stevick's "Principles of Religious Education" and Erwin L. Shaver's "The Project Principle in Religious Education."

### 3. Textbooks for Religious Courses

(A) *Junior Middle School*

*The Boys's Life of Christ* (青年模範). Based on W. B. Forbush and adapted by S. C. Chang. First edition March 1928; second edition February 1929. 25 Chapters. 248 pages. 30 cts., (Christian Literature Society, Shanghai).

The purpose of this book is to reveal the heroic personality of Jesus to the first two years of junior middle school students. Written in a very attractive story form, but not exactly in textbook style. Teachers need to work out questions and projects in order to make the study a really profitable one.

*The Story of Jesus* (耶穌事蹟誌). Written by Prof. M. Hadwin Fischer; translated by C. H. Chen and J. S. Helps. First edition 1926. 20 Chapters. 204 pages. 25 cts. (Religious Tract Society, Hankow.)

This is an historical study of Jesus based on the Four Gospels. It does not treat the life and teachings separately, but puts the latter in the original settings. This is a book of information. Judged from that standpoint it is very well done. Questions and suggestions, scripture passages and directions for home work are but various means, one reinforced by the other, of drilling pupils' memory. For every important period of Jesus' life, it has a black foundation map with journeys marked in red.

*The Life and Teachings of Jesus* (耶穌的生平和教訓) Compiled by W. K. Chu and S. C. Tseng of Lingnan University Middle School. First edition 1926. Union Mandarin version. 106 Sections. 180 Pages. 40 cts. (Edward Evans and Sons, Ltd., Shanghai.)

This is based upon Kent's "Shorter Bible," though no reference is made to the latter. Much material omitted by Kent is included. The book is divided into two parts, the Life and the Teachings. The selections are grouped under explanatory headings and the passages are taken from the Gospels without change. The Life follows the usual harmony

of the Gospels. The miracles are included. In the teachings the emphasis is social and there is practically no eschatology.

*Lives of Great Men and Women* (偉人的生活) Edited by C. S. Miao. First edition 1927. 18 pages. 5 cts. (China Christian Educational Association, Shanghai.)

This is a teachers' manual covering a list of the best biographies procurable in Chinese and practical suggestions as to how to conduct the class work that elements of greatness in these men and women may be brought out in such a way as to inspire the students with high ideals and with a desire to imitate their admirable qualities. This book is for use in junior middle school first and second years.

*The Prophets of Israel* (以色列諸先知) by Gordon Phillips. Translated by Chung Shung Ken. 1924. 166 pages. 25 cts. (Christian Literature Society, Shanghai.)

This book deals with the prophets from the beginning of the Assyrian Period to the time of the Maccabean Wars. The main emphasis in the approach is sociological and historical. In order to make the study vital, the teacher should guide the pupils in making comparisons between modern problems and those faced by the ancient prophets.

*Student Personal Problems* (學生個人問題) by C. S. Miao. First edition 1926. Revised edition 1928. 2 Volumes, 115 pages each. 15 cts. (China Christian Educational Association, Shanghai.)

This book is similar to Cowles' "Problems in Living" or Newberg's "Right Living" of the Constructive Studies. The book tries to seek out in the student's daily life the problems of conduct which they must confront and help them in forming judgments upon the issues involved. Each lesson has two or three actual life situations followed by questions for discussion, mottoes, references and reading for additional illustrations.

*Christian Citizenship in Middle School* (基督教公民教育) Originally written by six students in the Hartford Public School. Re-written by Richard H. Ritter to suit Chinese students. First edition 1927. 22 chapters. 76 pages. 15 cts. (Association Press, Shanghai.)

This book is also a problem study course. It deals with four practical life problems; educational, physical, spiritual and social. Each lesson consists of a problem, solution and a project. In the solution it makes free use of Biblical material.

*How the Bible Came to Be* (聖經之如何成就) by Daisy D. Brown. 1924. 6 chapters. 122 pages. 42 cts. (The National Committee of the Y. W. C. A., Shanghai.)

This is an excellent book for use, say in the third year junior middle school, with pupils who have already taken a Biblical course, for it presupposes knowledge of content of the Bible and arranges that content in its historical setting. The questions at the end of each chapter are very stimulating, concise and interesting. It will be much more interesting to the students if it could be supplemented with a chapter on How the Bible Came to Be in the Chinese language.

(B) *Senior Middle School.*

*Jesus in the Records* (文獻裏的耶穌) by Henry Burton Sharman. Translated by L. E. Willmott. Revised edition 1928. 23 lessons. 263 pages. 50 cts. (Mission Book Company, Shanghai.)

In English this book has been considered as a good book for Bible study groups. It is not like an ordinary textbook with lessons to be "learned and recited", but a course planned for intelligent understanding and appreciation of the life and teachings of Jesus. It will not be a repetition to those who have already studied the life and teachings of Jesus, but will lead them to do some hard thinking and thereby get a new and fresh understanding of the Master. Since there is no teacher's manual, the success of the coursewill depend largely upon the leader, if he is willing as well as able to think hard, study the records intelligently and answer the questions carefully.

*The Social Teachings of Jesus* (耶穌的社會原理) by Walter Rauschenbush. Translated by Chang Shih Chiang; free translation. 1923. 12 chapters. 228 pages. 35 cts. (Christian Literature Society, Shanghai.)

This book attempts to give practical aid to those who wish to work out for themselves the social meaning of the personality and thought of Jesus and to prepare themselves to face His challenge and to help solve the problems involved in the present social and economic order. Several teachers who have used this book have testified that the study questions are so stimulating that they awaken keen interest in their students and open their mind to new fields of thought.

*Christianity and Civilization* (基督教與文化) by J. W. Williams. Translated by N. T. Wen. 1925. 50 chapters. 150 pages. 25 cts. (Association Press, Shanghai.)

This book tries to show the significance of Christianity to the life of the Western world. The teacher who uses this book should supplement it with another small book on "Chinese Civilization and Christianity," also published by the Association Press. It aims at developing students' right thinking about and right attitude to Christianity.

*A Short History of Christianity* (基督教史綱) by A. G. Garnier. 1928. 26 chapters. 535 pages. 55 cts. (Christian Literature Society, Shanghai.)

This book is based upon D. C. Somervell's "A Short History of Our Religion." Instead of tracing the growth of Christianity from Jesus to the Christian church in England, Mr. Garnier gives us a history of Christianity from Jesus to the Christian movements in China. In order to make the history interesting and intelligible to the middle school students, this book deals only with the high points in all the great movements and makes each movement center around its leading personality.

*A Short History of Ethics* (倫理的研究) by Z. K. Zia. First edition 1927. 30 chapters. 310 pages. 40 cts. (Christian Literature Society, Shanghai.)

This book is divided into four parts: the first part deals with problems of psychology, the second with a comparison of various isms, the third with different virtues, and the fourth with conclusions. The first part is much more abstract than the second and third parts. Many schools have used the book as an ethics course in their alternative system.

*A Reference Book of Religion* (諸教參攷) by Lin Pu Chi. 1926. Wenli. 15 chapters. 240 pages. (Mission Book Company, Shanghai.)

This is the first book on the history of religion written by a Chinese scholar. The author seems to be a follower of the late Professor M. Jastrow. Like the latter, he believes that religion and culture and ethics are intimately related. There are different stages of religion in the history of the human race, just as there are different stages of industry, of language, of government, etc. This is a small encyclopedia of facts, for it has condensed an enormous amount of material in this field into a concise and orderly form.

*A Short Study of Comparative Religions* (諸教研究) by Z. K. Zia. First edition 1926. 27 chapters. 280 pages. 35 cents. (Christian Literature Society, Shanghai.)

This book has been more widely used than Mr. Lin's book. It begins with an abstract treatment of religion in general. It is then followed by religion of the primitive people, ancient religions in the Western as well as in the Eastern world; Judaism and Christianity. Chinese religion only occupies one chapter, 22 pages, less than eight per cent of the total space of the book. The questions are framed rather from the informational point of view than from that of stimulating the students' thinking, feeling and activity.

*A History of Chinese Philosophy* (中國哲學史) by Chung Tai. 1929. 361 pages. $2.00. (Commercial Press, Shanghai.)

This book is the result of three years of the author's teaching experience at Hangchow College. It has two parts. Part one deals with ancient Chinese philosophy, and part two with modern Chinese philosophy. Types are represented by persons and their thinking. It can be used in the third year senior middle school as an alternative course.

*A Short Study of Life's Practical Philosophy* (人生哲學的研究) by Z. K. Zia. First edition, 1927. 46 chapters. 336 pages. 45 cents. (Christian Literature Society, Shanghai.)

This book consists of two parts. Part one gives an analysis of the human mind. Part two gives a synthesis of human life. At the end of each chapter there are questions which as a rule are more concrete and more related to life than the main body.

*Jesus' Philosophy of Life* (耶穌的人生哲學) by T. C. Chao. 1926. 18 chapters. 344 pages. 80 cents. (Christian Literature Association, Shanghai.)

Based upon the Sermon on the Mount. The author has not only re-translated this section of the Bible, but also given his own interpretations of Jesus' philosophy of life. The book is not written in a textbook style and therefore the teacher who uses it should take it only as a basis for discussion. He should also work out questions to guide student thinking.

#### 4. Bibliography for School Libraries

*Note:*

(A) This is a selected list of a few of the books most helpful to middle school students. The total cost is about twenty dollars.

(B) Asterisks appear before some 43 titles. The group of volumes so indicated form a desirable nucleus of a small library for ten dollars only.

(A) Religious Problems

| | | | |
|---|---|---|---|
| * | 宗教與人生 | 簡又文編 | 二角五分 |
| | 青年會出版 | | |
| * | 我所認識的耶穌 | | |
| | 青年會 | | 二角 |
| * | 宗教有存在之可能否？ | 張坊 | |
| | 廣學會 | | 二角半 |
| * | 基督教合理論 | 賈立言譯 | |
| | 廣學會 | | 三角 |
| * | 科學與人生 | 莫安仁譯 | |
| | 廣學會 | | 八分 |
| * | 苦厄問題 | 胡貽穀譯 | |
| | 青年會 | | 五分 |
| * | 美滿的生活是什麼？ | 趙紫宸編 | |
| | 青年會 | | 五分 |
| * | 基督教是什麼？ | 沈青來著 | |
| | 青年會 | | 四分 |
| * | 聖經問題 | 史溫著 | |
| | 青年會 | | 七分 |
| * | 精神革命 | 學生部編 | |
| | 青年會 | | 四分 |
| * | 宗教與進化論 | 胡貽穀譯 | |
| | 青年會 | | 五分 |
| * | 宗教與科學問題 | 胡貽穀譯 | |
| | 青年會 | | 四分 |
| * | 孫文主義與耶穌主義 | 王治心編 | |
| | 青年會 | | 八分 |
| * | 科學與基督教信仰 | 胡貽穀編 | |
| | 青年會 | | 一角 |
| * | 原道 | 謝扶雅編 | |
| | 青年會 | | 二角 |
| * | 近代科學家的宗教觀 | 謝頌羔譯 | |
| | 基督教文社 | | 五角五分 |

(B) Social Problems

* 中國教育改造論 陶知行著 四角 亞東圖書館

滿蒙問題 華企雲著 一元 大東書局

* 中國勞工問題 馬超俊著 四角 民智書局

* 中國農民的生活 王寅生著 北新書局

* 農民問題 陸遠譯 三角 遠東圖書公司

* 中國關稅問題 馬寅初著 一角 商務書館

* 中國家庭問題 羅敦著 五角 北新書局

最近的日本 李宗武著 五角半 開明書店

世界社會主義運動概況 陳宗熙著 二角半 北新書局

國際新局面 陳翰生著 一角半 北新書局

列強在華經濟的政治勢力及其外交政策 呂一鳴著 一一角半 北新書局

日本對華最近野心之暴露 周佩嵐譯 三角 民智書局

世界經濟的前途 呂一鳴譯 一一角 北新書局 二分

戰後世界政治之關鍵 周谷城譯 六角 春潮書局

近時國際政治小史 周甦生著 商務書館 二角

現代歐洲經濟問題 曾豫生譯 遠東圖書公司 五角

(C) Sex Education

* 葆眞法語 旱爾博士著 青年會 八分

* 完璞巽言 旱爾博士著 青年會 八分

* 生命的歷史 朱女士譯 廣學會 六分

* 基督徒的性觀 聶紹經譯 廣學會 一角七分

* 理想的家庭生活 全國基督教協進會贈品

* 基督教的婚姻觀 全國基督教協進會贈品

(D) Biography

* 賀川豐彥評傳 陳其田譯 全國基督教協進會 五分

* 宗教界六大偉人之生平 青年會 一角

世界十大成功傳 劉麟生編 商務書館 一角五分

模範的人生 女青年會書報部 一角五分

苦英雄 胡貽穀譯 青年協會 三角五分

* 福特的奮鬬史 謝頌羔編 廣學會 一角

* 愛迪生的奮鬥史 謝頌羔編 廣學會 一角

* 第五福音 無名使徒著 青年協會 四角

* 獄中人 莫安仁譯 廣學會 一角八分

* 紅花岡四烈士傳 民智書局 三角八分

服務箴言 唐海譯 商務書館 三角

* 本仁約翰小傳 清潔理編 廣學會 一角

(E) Stories

* 現代小說譯叢 周作人譯 商務書館 一元

* 管他呢 芳草著 北新書局 五角五分

* 法國短篇小說 劉半農譯 北新書局 八角

* 托爾斯泰短篇小說 瞿秋白譯 商務書館 六角五分

* 創作短篇小說集 青年會 一角二分

* 靈光的三笑 胡貽穀譯 青年會 八分

* 短篇小說 胡適譯 亞東圖書館 三角

* 世界著名小說選 謝頌羔譯 廣學會 三角五分

* 回家 許欽文著 北新書局 四角

* 吶喊 魯迅著 北新書局 七角

* 第四博士 廣學會 一角

死後的勝利 王統照著 商務書館 一角

歸來 顧仲起等著 商務書館 一角

三天 冰心女士等著 商務書館 一角

彷徨 盧隱女士等著 商務書館 一角

* 日本小說集 周作人等譯 商務書館 一角

一個青年 葉紹鈞等著 商務書館 一角

超人 冰心女士著 商務書館 四角

耶穌的吩咐 汪靜之著 開明書館 二角五分

世界短篇小說集 魯彥譯 亞東圖書館 九角

窄門 穆木譯 北新書館 七角

革心記 陳家麟著 中華書局 二角

少年飄泊者 蔣光赤著 亞東圖書館 三角

英國近代短篇小說集 朱湘譯 北新書局 六角五分

啟示錄四騎士 李青崖元譯 北新書局

少年哥德之創造 西瀅譯 北新書局 七角五分

猶太小說集 魯彥譯 開明書店 五角

## IV. SOURCE-MATERIAL, FINDINGS, QUOTATIONS

### 1. A Statement of Educational Principles, prepared by the General Board of the China Christian Educational Association, April 1925

1. The Function of Christian Schools.

The special function of Christian schools, and the main justification for their maintenance supplementary to the public schools of China, is that they provide an education Christian in character for the children of the members of the Christian community and for others who desire to avail themselves of private schools of that type.

2. Private Schools in a Democracy.

It is in accordance with the spirit of democracy and with the practice in all democratic nations of the modern world that permission should be granted to individuals or to social groups, who so desire, to establish and maintain private educational institutions, in addition to the public system of education maintained by the state. This right is granted on condition that these private schools maintain the minimum standards legitimately imposed by the state upon all schools, both public and private, and that they do not conflict with the interests of the nation and of society as a whole.

3. Private Schools and Progress.

It is generally agreed that progress in education is dependent upon the existence of diverse types of schools and the largest possible freedom of variation. To deny the right of variation, and to insist that all schools follow the same uniform procedure, would be contrary to the educational interests of the state. Provided that private schools meet the essential requirements of all schools, the greater the freedom of variation allowed, the better for education, and for the state.

4. Private Schools and Religious Freedom.

The maintenance of private schools in which religion forms an integral part of the educational process, is in accordance with the principle of religious freedom, which has been accepted in the constitution of the Chinese Republic, and with the practice in other democratic nations Religious freedom includes not only the right of the individual to follow his own conscience in matters of personal religious belief, but also to provide training in religion for his children. This principle applies equally to the adherents of any religious faith.

5. Christian Schools and the National Program of Education.

It seems advisable that schools in China should come under the cognizance of the public educational authorities and form part of the national program of education. Such a relationship would naturally take the form of registration of the schools, the adoption of the essentials required for all schools, the attainment of recognized standards of efficiency, and a system of visitation to insure the maintenance of these standards. Beyond this there should be freedom. Christian educators welcome such a relationship with the public educational authorities. Such supervisory control of these schools as is maintained by Christian agencies is solely for the purpose of promoting efficiency and is meant to supplement, not to take the place of, the general supervisory relation of the public educational authorities.

6. Ethical and Religious Teaching in Christian Schools.

The primary purpose of all education is the development of personality and of moral character, and it is in this sphere that Christian people believe that they have a special contribution to make to the life of China. The insistence by the educational authorities upon conditions of registration that imposed restrictions upon the ethical and religious teaching and life of the Christian schools, would not only be inconsistent with the principles of educational and religious freedom, but would prevent these schools from achieving the purpose for which they have been founded, and from making their distinctive contribution to the educational needs of China.

7. Christian Schools and Patriotism.

The Christian spirit naturally expresses itself in an enlightened patriotism. Christian schools aim to develop in their students the love of country; if they fail to do so, they are to that extent untrue to their purpose. The idea of "denationalizing" students, or of using the Christian schools as the agencies of a "foreign imperialism," is abhorrent to the leaders in Christian education, both Chinese and westerners.

8. Christian Education Becoming Indigenous.

While Christian schools in China were originally established and are still largely maintained by foreign missionaries and their supporters in the west, their purpose has been to serve the best interests of the Chinese people. It is their ideal, which is being increasingly realized, that Christian education should become Chinese in spirit, in content, in support and in control.

This is the expressed purpose not only of Chinese and western Christian educators, but also of the mission bodies which have in the past supported the Christian schools, and of the Chinese Christian community which is gradually taking over their support and control.

9. The Permanent Foundation of Christian Education.

The permanent maintenance of Christian education depends upon securing the whole hearted support of the Christian community and of enlightened Chinese public opinion in general, not upon treaties between China and other nations.

**2. Statement on Private Schools in China, by Dr. Paul Monroe, January 1925.**

There is a larger aspect of this question of the place to be accorded to private schools, that is, its bearing on the whole Chinese people. Progress comes by variation and selection. Without this there is no growth. Competition between Christian and other private schools and the government schools is healthy for the government schools. If the stimulus of individual endeavor is removed, government education will suffer. At the present time the greatest stimulus to government education in China is mission education from abroad. The time will come when it will be recognized that this has been the fundamental factor that has set government education on its feet. It would be disastrous to government education to remove this stimulus.

Japan has come to recognize this value which comes from variant types of education, and has reversed its former attitude toward private education. It now gives a very large margin of freedom to it.

Those who, at the present time, are agitating for the eliminating of Christian schools are unknowingly working for the curtailment and limitation of the very thing they desire; that is, the development of government education. Any repressive, undemocratic, illiberal action curtailing the legitimate function of these schools is apt to return as a boomerang upon government schools by an illiberal partisan government of the future. The most that should be asked is the adoption of a minimum governmental curriculum, the attainment of a government standard of efficiency in carrying out the program and the right of visitation to see that such standards are obtained. Beyond this there should be freedom. Such freedom will redound to the benefit of government schools as well as of private enterprise.

### 3. Statements by Dr. W. H. Kilpatrick on his Visits to China, April 1927.

1. Is there a permanent place for private schools in the government system of education? What is it?

The large number of schools will always be government schools; but there should be permanently a relatively small number of independent schools which are free to work along different lines and to experiment, with the idea of contributing elements to Chinese civilization that would more quickly come in this way than in any other. Religion would naturally be one of these elements. There should not be enough Christian schools, or Buddhist, or those of any other religion, to dominate the education of the country. The Christian religion is, on any reasonable basis, one of the perfectly proper and tenable philosophies of life, and those who believe in it should have the right to present it to the Chinese under such conditions as allow them to show what they have that is good.

Experiments in education ought to be undertaken by the mission schools. And wherever the government schools become hide-bound, it is the duty of Christian and other private schools to demonstrate a new way. The government should not subsidize these schools. In India such subsidy has only ruined their specific contribution as private schools, because all schools drawing subsidies must follow the same regulations. Also, by subsidizing Christian schools the government is, in effect, forcing other elements in society to establish schools, Hindoo or otherwise, and thus the government's money is being frittered away in many directions, and divisions in society are perpetuated by the establishment of several parrallel systems of schools. This is actually happening now in Ceylon.

2. What is the Contribution of Christian Schools?

First, though in a decreasing proportion throughout ten or twenty years, Christian schools, through close contact with the West, are able to contribute the teachers who have had foreign training, thus helping to build standards which otherwise China would be long in reaching; but the foreign aspect ought, of course, to die out. Private schools ought to have higher standards than can be expected now of most government schools.

Second, the *permanent* contribution of the Christian schools is the manifestation of the Christian type. The Christian religion makes its contribution by holding up the Christian theory of life and exhibiting it at work. China wants a system

of public schools to do the great bulk of the teaching, and ready to do it all. For the sake of variation, which is necessary to progress, it is always desirable to have some schools that are not under obligation to conform to the general type, but are free to vary from it. This variation may take a number of different forms, along religious or scientific lines. The Christian school has the opportunity to present its type, and it promises to be good enough to warrant its trial. This is the permanent contribution, which will continue after the temporary contribution, the upholding of foreign made standards, ceases.

#### 4. Quotations from the Jerusalem Conference Findings on Religious Education, March 1928

. . . It is our firm belief that the Christian church is being led alike by a fuller appreciation of the teaching work of Jesus, and by recent studies of educational and psychological principles, to a new vision of the place of religion in education, and to the fulfilment of that vision in new types of educational work. Those who are inclined to complain that religion is the only subject in the syllabus whose teaching has not been radically reformed during the past generation, and those who still regard all education as primarily a matter of imparting information, should be urged to consider the present proposals for definite and far-reaching change with hope and sympathy. In many places, as the evidence before us demonstrates, there is not only agreement as to the fundamental connection between education and the building up of Christian personality, but remarkable success in devising schemes of training appropriate to that end. . . .

And first we notice that in Him the contrast between teaching and preaching, education and evangelism, simply does not exist. His aim is always one and the same, that He may enable men to be so set free from self-regard, so filled with love for God and their fellows that they may themselves enter into the very life of the Eternal. . . .

As we study the record of the process by which this result was achieved we find in it three characteristic notes:

1. The note of life: He is concerned with the development of personality, and only with instruction as this serves the larger end. . . .

2. The note of freedom: He never compels or forces upon His hearers what they have not ears to hear. With an

infinite regard for them He offers a wealth of educational resources, leaving them free to assimilate or to reject. . . .

3. The note of fellowship: His richest teaching is given within the community of His followers. They share with Him and together a way of life, in which not only by His lessons but by the intimate contacts of close intercourse and common pursuits their individualities are expanded. Education finds its goal not in a lonely perfection, but in the organic and organised life of human society. . . .

It will be recognised that this concept of Christian education differs widely from much that has hitherto passed under that title. We have too often restricted the teaching of religion to instruction in catechisms, to Bible lessons, to statements of doctrine. We have confined it to certain periods, as a single element in the curriculum. We have concentrated our attention upon the young, and upon their work in schools and colleges. We have made disproportionate use of the Old Testament, and so divorced it from the study of the Gospels as to obscure the centrality of Jesus, and blur the distinctness of His teachings. Such means may impart information, though they have often been employed with so little regard to the nature of the pupil, and the laws of growth as to create only a reaction of dislike. In any case they cannot of themselves induce spiritual development or experience. As we understand it religious education cannot be confined to any one subject in the curriculm, method of presentation, period of life, or type of environment. All that fosters the development of personality and fits it for the service of mankind, mathematics and science, literature, art and handicraft, has its appropriate place: and the Christian school exists to teach them as part of its religious task. . . .

It is a function of governments to see that suitable educational facilities are provided for all their citizens, and we desire to coöperate in the fullest measure with them in the performance of this task. If we are right in insisting upon the essential place of religion in education their provision for education will not be complete if it affords no place or opportunity for the moral and spiritual values of religious education. . . .

We hold that in the organization of any national system of education, the regulations should be sufficiently elastic to permit of wide difference of religious belief and to safeguard a reasonable measure of religious liberty. The convictions of parents and pupils cannot be disregarded without grave injustice or coerced without evil results. The rights of religious minorities

cannot be infringed without danger to the national spirit and the unity of the nation.

Private schools, existing alongside the official system, provided they reach the requisite standard of educational efficiency, and carry on no propaganda dangerous to the State, should be encouraged, both in the interest of religious freedom, and as affording opportunities for educational experiments and initiative, and a healthy stimulus to educational progress. A monopoly of education in the hands of the State is in our judgment undesirable. . . .

These considerations and the local situations to which they apply have a critical importance for missionary educational work. Schools and colleges, instituted to give to non-Christian people an education that is Christian in its motive, spirit and method, have proved themselves to be of inestimable value to the whole Christian movement. They have made a great contribution to the development of the life of the Church, and have frequently exercised a profound influence in the community within which they are situated. It would be a serious misfortune if the extent or strength of this work were in any way diminished, for the teacher who brings to the training of the young the Spirit of Jesus Christ may exert a unique influence upon the mind and hearts of the rising generation.

It must be recognized that it is possible to carry on this work effectively only with the good will of the people and governments concerned. Hitherto throughout a large part of the world the Christian educator has been welcomed and encouraged: and governments have been generous in coöperating with him and allowing full liberty to teach religion. Where governments have laid down regulations defining the place that the strictly religious element shall have in the curriculum we would fully recognize their rights of self-determination, and in particular, where governments rest on the people's will their right to decide what kind of education shall be imparted to the children of its citizens, without abridging however a just measure of religious liberty. For the most part regulations imposed have not been of such a character as to hamper Christian educational work. . . .

*Schools and Colleges:* If these educational institutions are to be equipped with the materials necessary for transforming life, the principles of sound religious education need to be more fully worked out in three directions, namely, in respect to curriculum, worship and activity. In devising a curriculum for

religious education, some fields have made notable progress, but in the majority of countries curricula of formal instruction yet need to be displaced by studies determined by the age and needs of the pupil. There is a need, oft expressed, for the working out of programs of worship suited to the age and religious background of the student body and for suggestions as to activities that will be normal to school life and will promote Christian growth through action. Informal discussion groups have been found very effective and this method of work calls for further development. . . .

*Training of Workers:* No method or curriculum can of itself avail to make religious education effective. Inspiring personalities, in living touch with Christ, must be sought and engaged for the task. When discovered, these should be given training in the principles and methods of religious education to become the most perfect instruments possible for their work. . .

## V. SUGGESTED "STANDARDS OE RELIGIOUS EDUCATION"

1. *Maintenance of the Christian Character of Schools.* From Findings of the China Delegation to the Meeting of the International Missionary Council held at Jerusalem, March 24 to April 8, 1928.

Schools founded for the purpose of giving Christian education must possess an effectively Christian character if they are to influence the lives of students in the formation of character after the pattern of Jesus' way of life.

The Christian character of a school is not mainly determined by the Christian tradition of the school, by its relation to any church or denomination, by the amount of Bible teaching that is required, nor by the system of required chapel attendance. It is determined by a pervasive Christian spirit and atmosphere which helps the student to understand that the all-important question in life is his personal relation to God; helps him to live a Christian life on the campus and to decide the great issues of life in accordance with the ideals and standards of Jesus. In the degree to which an institution attains to this ideal may it claim to be Christian.

1. *Religious Instruction.* Although the Christian character of a school is not primarily determined by the amount of Bible teaching in the school, yet it will be difficult to be a Christian school and not to give the students adequate instruction in the

Christian religion. We are not likely to accomplish our object of bringing the students to a vital and saving experience of God as revealed in Christ if we do not make ample use of the Bible, which is the source book of Christian experience, and the only available record of the life and work of Christ.

2. *Religious Worship.* Worship is communion and fellowship with God. It helps us to know and love Him, Whom to know is life eternal. It brings insight and vision, and opens the mind to truth and new understanding. It makes available the infinite dynamic of God's own spirit and issues in unselfish activity and creative human service. It is the place where the soul can be remade by its contact with the source of truth, beauty, and goodness. To mould Christian character, it is necessary that the young people should be given a constant and regular opportunity of coming under the influence of Worship.

3. *Religious and Social Activities.* The Christian spirit of a school is in no small degree strengthened and promoted by the participation of students in voluntary religious and social activities. The Young Men's and Young Women's Christian Associations, Daily Vacation Bible Schools, Half Day Schools and Night Schools for Street Children, Health Campaigns, and Relief Work, give students opportunities for expression of the Christian spirit and ideals while they are learning the secret of helpfulness and coöperation through unselfish service and concerted action.

4. *Personal Influence of Teachers.* Teachers are the moving spirits of a school. The teachers' beliefs, convictions, conception of life, and modes of conduct will cast their unmistakable reflection on the character of the school. The Christian character of a school is ensured when its teachers are effectively and contagiously Christian, and when they touch their subjects from the view point of revealing God to their students. Furthermore, character building is a matter of personal contact. The youths are peculiarly susceptible to the inspiration of noble characters. It is rightly said that the highest capacity of young men is that of inspiration. They do not readily take advice; they resent scolding; they rebel utterly against force; but they yield with the certainty of gravitation to personal influence. Therefore, the best and most impressive object lessons in character education are the personalities of teachers.

5. *Influence and Number of Christian Students.*

While efforts should be made to secure more Christian students for the Christian schools, at least fifty percent of the

student enrolment should be from Christian homes or be themselves Christians in order to ensure the Christian character of the school.

6. *Christian Atmosphere.*

By this we mean an atmosphere in which:

a. The public opinion of teachers and students is Christian.

b. Christian conduct and relationships are normally expressed in every day life.

c. Group life and activities of the school express themselves in a Christian way.

d. The dynamic of the school expresses itself in helpfulness for others instead of being self-centred.

e. The material surroundings and equipment contribute to Christian inspiration and emotion.

*What Constitutes Religious Education.*

Religious education in the Christian sense, includes all efforts and processes:

1. Which help to bring children and adults into a vital and saving experience of God, as revealed in Christ.

2. Which quicken in them the sense of God as a living reality, so that communion with Him in prayer and worship becomes the controlling factor in life.

3. Which enables them to interpret their growing experience of life in the light of ultimate values.

4. Which develop in them the habit of studying the Holy Scriptures as one of the chief means of sustaining and deepening their spiritual life; and

5. Which establish in them attitudes and habits of Christ-like living in all human relations.

*2. Christian Standards for Middle Schools.**

Based upon disussions in several Christian Teacher Conferences led by Religious Education Secretaries of the China Christian Education Association.

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* A set of Standards for Religious Work in Primary Schools has also been prepared by the China Christian Educational Association, 1928.

I. *Aim.* In addition to the recognized educational aims, the Christian Middle School has the following religious aims:

1. To meet effectively the moral and religious needs of the students.

2. To interpret clearly and persuasively the Christian view and way of life.

3. To develop Christian character—Christlike habits, attitudes and ideals—for service to society, the nation and the church.

II. *General Principles.*

1. The Christian Middle School should be organically related to a Christian constituency represented through a governing Board of Directors.

2. The Christian aim and character of the Middle School must be clearly and openly recognized and expressed.

3. The Christian character of the Middle School is to be judged primarily by the degree in which all its life and activities are permeated with the spirit of Christ.

III. *Personnel.*

1. All administrative officers of the middle school should be Christian; all members of the faculty should be Christian. (This is expressed as an ideal standard but the difficulty of meeting it is recognized. Many Christian educators have put sixty or seventy percent of the faculty Christian as a minimum standard while declaring their purpose to work toward the ideal.)

2. There should be a strong nucleus of Christian students and students from Christian homes, in the student body. (Many Christian educators have put as a minimum standard a Christian student enrolment of thirty or even fifty percent. Others prefer to emphasize the quality rather than the quantity of the Christian student nucleus. That there must be such a group, with an influential and contagious Christian life, is generally agreed.)

IV. *Religious Organization.*

1. The responsibility for the Christian life of the middle school rests upon every Christian teacher and student.

2. The faculty should have a special committee on religious work, which, in coöperation with other Christian members of the faculty, and with Christian student leaders should plan for the religious program of the middle school.

3. One member at least of the Committee on Religious Work should be a Chinese teacher especially trained in the principles and methods of religious education. This teacher should devote the major portion of his time and effort to religious teaching and to the direction of religious activities. He may or may not be given the definite title of Religious Work Director, Student Pastor. He may be known as a teacher in the Social Science or Philosophy Department. But in any case his major interest should be the religious life of the school; he should be trained for his work and he should be given a place on the faculty that will command respect. Some of the essential qualifications for such a teacher are: an earnest and growing Christian life; a vital prayer life; strong Christian convictions; experience in Christian leadership; a friendly, sympathetic spirit; a college education including some special study in the content and method of religious education.

4. Among the students there should be some kind of organized religious fellowship and activity; Students' Christian Association, fellowship groups, Bible-study or prayer groups, Christian service groups. A majority of the Christian students should be taking part in this voluntary student fellowship and service.

5. Through a Faculty-Student Religious Council or some other type of organization of fellowship, there should be a coördination of religious program and effort upon the campus.

*V. Program, Methods, Equipment.*

1. That every department and course offers opportunities for interpreting the Christian view of life and for revealing the Christian quality of life, should be recognized by all the Christian teachers.

2. Religious courses should be offered in the curriculum. Each department or class should be given opportunity to elect some religious courses or courses with definitely religious value. The courses offered should include courses in Biblical history and literature, comparative religion, introduction to religion and religious education. Either the alternative system or purely elective system may be used. Philosophy, Ethics and

the Social Sciences courses may be definitely productive of religious values, when well-taught by Christian teachers.

3. The middle school should plan for Sunday religious services, either within or without the school, or encourage students to attend nearby churches. Either the alternative or purely voluntary system may be used.

4. The middle school should plan for some religious chapels during the week. The emphasis in these should be upon beautiful and meaningful group worship, upon vital fellowship and upon a varied and well-prepared program of brief and helpful talks.

5. The opportunity for religious study, worship and activity should be carefully and persuasively presented to the entire student body at the beginning of each school year.

6. The school should have a special building for worship and religious services, appropriately furnished. A small meditation and prayer room should also be provided.

7. The library should contain some of the best religious books and magazines, both Chinese and English, and there should be a definite appropriation each year for the purchase of new religious books. Special attention should be given to the problem of furnishing wholesome Sunday reading.

8. Seasons and days of especial religious significance,—Christmas, New Year, Easter, etc. should be recognized by well-planned, appropriate, religious services or celebrations.

9. There should be, during each school year, a religious Emphasis Week when some special speaker is invited for a series of addresses and for personal conferences on religion.

10. A religious retreat of Christian teachers and students, separately or together, should be held before or early in each school year.

11. There should be a definite plan to present to the student body during each school year, through assemblies, discussion groups and personal interviews, a thoughtful Christian viewpoint on important national and international issues, lifework, and sex.

12. A study or discussion group on religious problems or a religious fellowship should be organized among some Christian members of the faculty.

13. The organized Christian student group or groups should maintain close contact with the Christian Student Movement in China.

14. Some Christian teachers and students should be engaged together in definitely religious projects of study or of service.

15. Junior Middle School students should be organized in Foursquare, Christian Citizenship or Boy Scout clubs in which religious teaching and activity is a natural part of the program, and personal influence of the leader is emphasized.

16. Christian teachers and students should seek opportunities to Christianize public opinion both within and without the school upon vital school life, social and national problems.

17. Christian faculty homes should be open to entertainment of and free visits from the middle school students.

18. Some members of the faculty should be giving time regularly to personal conferences with students on some ethical and religious problems.

19. There should be a definite plan, carefully carried out, to follow up all graduates, especially Christian graduates, through correspondence, visitation and other means. Every Christian student upon leaving the school should be encouraged to link himself with some Christian church, group or organization in his new place of study or work.

20. There should be an appropriation in the school budget for the religious work of the school. This should be supplemented by voluntary contributions from teachers and students through the school church or Christian Association.

VI. *Expected Results.* The following are some of the results which should be looked for in the Christian middle school:

1. A distinct type of friendship and coöperation between various groups upon the campus.

2. A simple standard of living among Christian teachers and students and campus opinion against extravagance and luxury.

3. A growth during each school year of religious interest and initiative on the part of Christian teachers and students and a development of the Christian atmosphere of the school.

4. An increase in the number of Christian students.

5. In the Senior Middle School at least one-half of the Christian students and one-fourth of the non-Christian students, on an average, electing courses in religion or attending religious services. In the Junior Middle School, at least one-half of all the students organized in Four-square, Christian Citizenship or Boy Scout Clubs under Christian leadership.

6. At least one-half of the Christian faculty and Christian student body in some form of Christian service for other than student groups—popular education, Sunday schools, deputation work, social service, work for children, etc.

7. A high standard of scholarship and sportsmanship influenced by Christian ideals.

8. Christian influence upon all group life and activities in the school.

9. Some effective Christian influence upon public opinion within and without the school.

10. The enlistment by a large majority of Christian graduates in voluntary Christian service and by some graduates each year in whole-time Christian service for the church.

### Questions for Group Discussion

Out of many discussions upon Christian standards for middle schools have emerged a few important key questions upon which there is frequently difference of opinion. They are added here for the purpose of stimulating and crystalizing the discussion of other groups:

1. How does a so-called "Christian school" differ from a "non-Christian school" with a number of Christians upon the faculty and in the student body?

2. What should be the religious aim of the Christian middle school? Should it be openly recognized and expressed? (Section I and II above.)

3. Is the proportion of Christians upon the faculty or in the student body an important factor in Christian education? (Section III above.) Should the major emphasis be upon quality rather than quantity?

4. In the above set of Christian standards, the word *Christian* is generally used without explanation. How would you describe a Christian teacher or student?

5. How much, if any, organization or program is necessary in carrying out the Christian aim of the middle school?

6. What is the relative place and value of the methods listed under Section V above? Which would you emphasize, which omit?

7. Should we look for tangible results? (Section VI above.) What would you add or omit from this section?

8. How are modern currents of thought, social movements, the changing student psychology, government attitudes and such affecting the aim and methods of Christian Middle Schools?

3. *Christian Standards in Education.* (Prepared by Secretaries of Student Division National Committee of Y.M.C.A.)

1. The Christian way of life is a quality in life; it should be measured by what one is through his every thought and action, but should not be measured by what one seems or is alleged to be, much less by his outward affiliations.

2. The follower of Christ is one who identifies himself with Christ in His supreme revelation of God through a process of quest and venture in life.

3. He is also one who follows Christ in His active unlimited and unconditional gift of love for His fellowmen without caring for the least consequences.

4. A Christian school should be judged by the fact that it is actuated and governed by a supreme purpose as stated above. It is therefore the permeating Christian atmosphere and influence which count, rather than its auspices, control, support, etc.

5. It is quite unnecessary to label a certain school "Christian" just for the sake of distinguishing it from the rest. In a real sense a Christian school should be primarily interested in *education*—education in the truest, highest and noblest realm. Such a school should always maintain the highest standards of educational efficiency.

6. To over-emphasize the so-called religious education and to interpret it in terms of narrow evangelism is in effect to separate religion from actual life. Religious culture is attained in natural growth, and is capable of being expressed in any given life situation. A Christian school should emphasize such training among students.

7. For such training, a Christian school ought to have one or more vital fellowship groups that will be adequate for students initiative and responsibility, but with a certain amount of mature guidance.

8. These efforts should be linked up nationally to form a Student Christian Movement.

4. *On Christian Standards for Christian School.*

By Dr. K. B. Westman, Lutheran College, Hunan.

1. "Are there any Christian standards for our Christian schools and what are they?" Yes, there certainly are such standards, and it seems to me that they may in the last analysis be reduced to one, namely, *Are the Christian schools filling their right task in the advance of the Kingdom of God in this country?*

To speak about "the maintenance of the Christian character of the schools" (Paper 1) is not enough. That suggests a defence of something that is attacked. The Kingdom of God should always be in the offensive. Are the Christian schools strongholds for that advance? That is the question. This point of view should be incorporated in our "Aim" (Paper 2) as we Christian teachers see it, and in the "General Principles." (Paper 2, II, 3; what is said there is good, but there should be added: "so that the college will be able to make a vital contribution to the advance of the Kingdom of God in this country", or something to that effect.)

2. In making up the religious program of our institution, it is absolutely essential that we broaden our vision to include the whole cause of the Kingdom in China. What place has our institution in this great cause? Here are some hundred thousands of Christians scattered over this great country, confronted with the tremendous task of proclaiming in their words and their lives the Christian salvation and the Christian ideals to the overwhelming majority of their fellow countrymen. The Christian schools are there to help in this work; they are in fact *auxiliaries of the Christian Church.*

Here is a note that I miss very much in the above papers. In Paper 1, par. 2, for instance, the relation of a school to any church or denomination is merely said to be a subordinate thing in comparison with the "pervasive Christian spirit and atmosphere;" and the possibility of any such relation is never mentioned afterwards. I would suggest that the construction of the

paragraph should have been something like this: (a) the Christian character of a school is mainly determined by a Christian spirit and atmosphere (which is right there beautifully described!), and by a vital connection with the Christian community, so that the school can take its proper place in the work for the advance of the Kingdom of God; and (b) for this purpose it is helpful to have a Christian tradition, and to be related to a church or denomination (or to several). That would have been something positive with regard to church connection; as the paragraph now stands, it looks very negative in this respect, and we seem to have here that tendency of the schools away from the Church, which has been so well described by Latourette in the International Review of Missions, and which is certainly not an unmixed blessing for the cause of the Kingdom of God in China.

In Paper 3, the church-consciousness is entirely absent. Beside the individual school there is only the Student Christian Movement. This I am tempted to call piecemeal thinking and lack of vision. The purpose of a Student Christian Movement should be to help the Church, and this should always be definitely stated. When the students forget the Church, does that not to some extent come from a sort of aristocratic tendency? The educated are the aristocrats, who look down on the plain people in the congregations. There was a lot of that aristocratic feeling among the old literati, and unfortunately there is still too much of the same thing among the Christian intelligentsia. If the Christian students are real democrats, let them show that by their willingness to serve with their gifts the plain Christian people, and be one with them in purpose and spirit.

3. What then is the service that the Christian schools ought to render to the Christian Movement? Many things may here be mentioned, and many things have been mentioned in the papers, which I need not to repeat here. I only want to emphasize one thing: *the study*. Whatever else a school exists for, it seems sometimes not to be superfluous to remind one's self that it exists for study. What should be the distinctive Christian contribution along this line?

It is perfectly right to say that a Christian school should maintain a high standard of educational efficiency (Paper 3, 5), and that every department and course offers opportunities for interpreting the Christian way of life (Paper, 2, V, 1). Yet there is a great need which is not mentioned here: the need for *continuity and clarity in the Christian view of life, nature and history*. (Compare some words on continuity in education

quoted in the *Educational Review*, October 1928, p. 369: "This continuity of the warp of education is a matter of singular importance; . . . it makes possible that background of mastered ideas that is the necessary basis of all clear and individual thinking . . . Real enrichment and the inner inspiration of both pupil and master spring from certain intellectual clarity and grandeur inherent in great orderly conceptions, slow of growth, long lived with, and studied and restudied in different lights." This is the reason why a Christian school must devote much time and care on the earnest study of religious matters.

Such a position seems to me to be equally far from what Paper 3 condemns: an interpretation of "the so-called religious education" in terms of "narrow evangelism", and from what it asserts: that "religious culture is attained in natural growth"—if this assertion means an under-valuation of the importance of earnest studies of religion. Fruitful devotional meditations and evangelistic appeals belong to hours of worship and religious meetings of various kinds, which the college may provide under the leadership of teachers or students or visiting speakers. But to the class-room belongs the study. And in the training of educated Christian men, of whom we can expect that they shall later in life, whether they be teachers, pastors, doctors, business men, or government officials, be men of earnest conviction and intelligent supporters in the immense unfinished task of the Christian Church in China, a reasonable amount of well-planned and connected study of religious matters, especially of the principles and history of Christianity, is perfectly necessary. This is not a more or less indifferent or subordinate matter, it is a matter of first rate importance.

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